

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME LV

OCTOBER, 1937

NUMBER 7

PRACTICING CHRISTIAN SCIENCE

GEORGE H. READ

WE are all practicing Christian Science to the extent that we put its teachings into practice in our daily affairs, in our homes, our businesses, our churches, and in all our contacts with our fellow men. While the Discoverer and Founder of Christian Science, Mary Baker Eddy, has wisely provided certain qualifications and requirements for those who, as registered practitioners of Christian Science, make their services publicly available, yet she has also clearly indicated that she expects everyone to be able to understand and to utilize this Science which she applied so successfully in solving all kinds of human problems. In "Science and Health with Key to the Scriptures" (p. 98) Mrs. Eddy says: "Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science. It is imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love, which

remains inviolate for every man to understand and to practise."

In Christian Science, practice is required in order that one may gain a progressive, demonstrable understanding of its rules. No one would expect to obtain a workable knowledge of mathematics or of music except by study and practice. Even the simplest of sports requires practice for one to become proficient; and to maintain and improve ability once gained, continued practice is requisite. Is not the skill which distinguishes the performance of the truly great musician from that of the average performer due in a large measure to the amount of time and thought that has been devoted to both study and practice?

A distinguished violinist has stated that he practices each day whether he feels like it or not, and he added: "I practice the same number of hours each day and try to add to the stint. Today I can play five or six hours without feeling fatigue. When I be-

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gan, two or three hours was my limit. In practicing, I discover where my weakest points lie, and I go after them."

It is the ability which the musician develops in earnest, patient practice, long in advance of an important recital, which accounts for such events usually being so thoroughly successful. He continues his practicing in the privacy of his own studio until he has demonstrated to his own satisfaction his complete mastery of the repertoire that he is to present to the public. The audience will enjoy at best only a few hours of a seemingly simple rendition of the most complicated and difficult compositions; but this enjoyment will represent the fruit of many days, weeks, or perhaps years that the artist has devoted to patient, persistent practicing under strict self-discipline, with which truly great artists in every line are familiar.

If regular, systematic, diligent practice is essential to success in the field of music and the so-called sciences, is it not logical to believe that it is likewise an important factor in determining the degree of success that we shall have in Christian Science? Every day, every hour, in fact every moment that we are awake, we are confronted with opportunities to practice Christian Science. After all, what is such practice but the practicing of right thinking? The opportunity for this is never absent, and its possibilities are countless. How better can we be prepared to heal quickly, and completely, a claim of sickness, an ailing business, or a faulty disposition, for instance, than by having thoroughly practiced right thinking about spiritual, perfect health, perfect business, and perfect disposition during times when no

erroneous testimony of the senses along these lines confronted us? We find that such practice of right thinking accomplishes the twofold purpose of making us less subject to the development of wrong conditions, and more quickly able to prove their unreality whenever the temptation to believe in such conditions is presented.

Christ Jesus left us many impressive proofs of the efficacy of his persistent practicing of right thinking in advance of facing specific problems. When he was first notified that Lazarus was sick, Jesus "abode two days still in the same place where he was." Yet when Jesus eventually reached the cave where Lazarus had been buried, the relatives and friends of Lazarus saw him who had "been dead four days" arise immediately after Jesus commanded, "Lazarus, come forth." Can any of us doubt that Jesus' practicing of right thinking during those two days, and throughout the journey to Bethany, was an important factor in the demonstration of Life which resulted in Lazarus' resurrection?

Is it not also significant that before Jesus was seen "walking on the sea" to overtake the ship that was carrying his disciples, "he went up into a mountain apart to pray: and when the evening was come, he was there alone"? Many of the most stupendous works of our Way-shower followed hours or days of quiet practicing of communion with God, even as in his resurrection after three days in the silent tomb, and his ascension after forty days. We may assume that he spent them for the most part by himself in quiet meditation.

If we wish to profit fully by Jesus' example and attain the heights of his demonstrations, we must study

and practice well the lessons which he and our Leader, Mrs. Eddy, have left us. In "Miscellaneous Writings" (p. 166) Mrs. Eddy says: "This spiritual idea, or Christ, entered into the minutiae of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified." And so as we let Christianly scientific thinking and acting enter into the details of our personal affairs, we can have the satisfaction of becoming good carpenters, or good clerks, or good executives, or good lawyers, or good homemakers, and enjoy success in whatever service we are now engaged. Then, as the light of Truth continues to shine ever more brightly in the routine of our daily activities, we shall find increasing opportunities for higher service, until we discover ourselves busily engaged where "the harvest truly is plenteous, but the labourers are few."

While the public in general, and Christian Scientists in particular, owe a deep debt of gratitude to the growing host of consecrated men and women who qualify as public practitioners of Christian Science, it must also be realized that the whole world, in all its activities, needs the altering, clarifying, purifying, uplifting, enlarging, harmonizing, spiritualizing thought and example of Christian Science workers, that salvation may become universal, as the Bible promises. Thus, as those whose names are not yet listed in *The Christian Science Journal* as practitioners earnestly strive in their present occupations and activities, along with those who are so listed, to carry on what Mrs. Eddy designated as her life-purpose, "to impress humanity with the genuine recognition of practical,

operative Christian Science" (Miscellaneous Writings, p. 207), the ranks of registered Christian Science practitioners will more and more be filled by those who have made progressive demonstrations of success all along their course of service.

After all, the office of public practitioner of Christian Science is something to grow into, and what better preparation can there be for that high office, which requires constant application of thorough knowledge of Christian Science, than to do well our present duties, which may require less profound knowledge? Or how better can we prove our readiness to help others solve their problems than by first having proved our knowledge sufficient to demonstrate the presence of God in solving our own problems? Each small victory gained gives us assurance and experience with which to meet and master the larger problems. And no one is too young in the knowledge of Christian Science to start applying that knowledge immediately in his own individual affairs.

The well-known maxim, "Practice makes perfect," is as applicable to the practice of Christian Science as to the practice of music, and to the young student as well as the seasoned practitioner. As we, each and every one, put into practice each day and in every way what we know of Christian Science, and as we constantly add to our knowledge through daily study of authorized Christian Science literature, we shall all qualify for that glorious blessing and comforting promise expressed in the Master's parable, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

THE GRACE OF GOD

JULIA M. JOHNSTON

ON page 10 of her Message to The Mother Church for 1898, entitled "Christian Science *versus* Pantheism," our revered Leader speaks of "the grace of God" as "the effect of God *understood*." Truly this is a profound definition. When we trace this word through the Bible, with the understanding of Christian Science, a great light is thrown upon the passages dealing with this divine quality.

God's grace, though unmistakably revealed in the lives of the prophets and of other devout Biblical characters, is meant for all men. In Christian Science, divine grace is shown to be scientific evidence of God's presence as Principle, Love. Grace is that which appears as the result of prayer. It is seen in all Christian healing, coming forth from God and resting upon him who truly loves God. The radiance of divine presence—the accompaniment of revelation—is grace. It has no element of mysticism and cannot be associated with fear or ignorance. Grace dwells with holy inspiration, exaltation, and self-abnegation, yet is made tangible. Grace, "the effect of God *understood*," signifies the disappearing of evil and the appearing of divine harmony. As this blessing comes to human consciousness, it is like the breaking of the dawn, a silent, tender, irresistible unfolding and enfold-ing of infinite Love.

As health, joy, honor, sufficiency, beauty, security, strength, harmony, unity, and continuity appear in human experience as the result of divine understanding, they may be recognized as expressive of the grace of God. Such effect is obtainable

only through prayer which acquaints men with God. The grace of God declares that divinity embraces humanity, that God and His man and heaven are so near that we may experience their presence. How necessarily, then, must follow the deliverance of the human race from servitude to materialism! The "effect of God *understood*" is the coming of the kingdom of God on earth.

We read in the Old Testament that Noah found grace with God. The effect of his right understanding of God, though limited, was the deliverance of himself and his family from the flood that covered the earth. Moses, too, found grace with God at the time when God spoke to him in the tabernacle. The effect of Moses' understanding of God at this time was the renewal of the tables of the Commandments which had been destroyed. Zechariah referred to the grace of God with men as prayer coupled with works when prophesying thus: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Surely this prophecy was fulfilled in the healing ministry of Christ Jesus.

In Luke's Gospel we read that "the grace of God was upon" Jesus as a child. It is said that he "waxed strong in spirit, filled with wisdom." The effect of his knowing God was to make him appear as the Son of God. This should be true of every Christian today in ever-increasing degree. Does not John write that Christ Jesus was "full of grace and truth," adding, "And of his fulness have all we received, and grace for grace"?

New Testament writers make frequent use of the word "grace" as though to stress the effect of the divine influence upon the understanding and life. The records show that divine illumination came upon the apostles. There is the promise that men shall learn righteous government through abundance of spiritual enlightenment; that they shall be saved from belief in evil because of the evidence of divinity with them; also, that converts to Christianity shall be won by the fruits which holy understanding brings forth. It is as possible for us to receive of the grace of God today as it was in the apostles' time, for healing in Christian Science is being done now through spiritual understanding. As hills unfold a valley, so is the spiritual power of righteous prayer round about us. As sunlight dispels the mist which sometimes hides the hills, so Christian Science removes ignorance of God and reveals the eternal presence of infinite good.

We sometimes hear it said that some person has fallen from grace. This does not mean that he has been cast off by God, as false theology may indicate. But it may mean that such a person has temporarily lost sight of the goodness of God, and that his life is therefore lacking in the evidence of true knowing. Such a person, who may be oneself, needs wooing and winning, not spurning. In his darkness he needs the light of someone's demonstration of true knowing. As this is vouchsafed him, the path before him will become plain to his clearer gaze.

Because the term "grace of God" has been misunderstood it has been misused. Temporal rulers have claimed right to their thrones by the grace of God. But it is true that

the effect of understanding God as He is, makes anyone a king and priest unto Him. It enables men to reign with Christ day by day, and crowns them with true royalty as they live what they spiritually know. We are told in the Bible that grace is given to every one of us "according to the measure of the gift of Christ." This measure was one of fullness in Jesus' experience—full dominion over sin, disease, and death. This is the measure of God's grace with us. Are we aware of it? Are we using it? How much of it is apparent in our lives? Let us put this matter before all else. Let us require of ourselves more and more the living of grace, as "the effect of God *understood*." As we do this we shall "come boldly unto the throne of grace." No circumstance need intervene before we may touch directly and effectively the majesty of our God. Then we are lifted from subservience to dominion.

It is written that God's grace is sufficient for us. May we not feel that here is assurance for all, that the effect of spiritual knowing shall be enough to meet all our needs, to dispose of all our ills, to solve all our problems? Spiritual understanding is the one potent remedy. It is not a partial deliverer, but is wholly adequate in every circumstance. In social, political, or business life, the effect of understanding God is adequate to deal with every situation and to silence every false testimony that evil is present, powerful, essential, or immovable. Divine grace delivers from difficulties, from embarrassments, from the temptation to do evil that good may come. To everyone, wherever he may be and with whatsoever problems he may be confronted, comes the angel visi-

tant, the message from God, "My grace is sufficient for thee."

Let him whose purse is empty hear this truth. Let him who is bowed with responsibilities heed it. Let him who is trusting Christian Science to heal the belief of disease accept it. Let him who is living in the darkness of self-condemnation and hopeless regret feel its touch and rise into newness of being. Let him who has tried to walk in the way of righteousness and failed take heart, for the promise is given to him. Let him who stumbles with weariness hear this angel song, and feel his strength renewed. Let him who is overwhelmed by the belief in evil trust this message, and he will find that its power delivers to the uttermost. Let him who believes that God is unconcerned about his welfare respond to this declaration regarding mercy, learn to know God truly, and experience the divine care.

In the spiritual interpretation of our Lord's Prayer given in our textbook (p. 17) we find the following phrase, "*Give us grace for to-day; feed the famished affections,*" explanatory of the words, "Give us this day our daily bread." Give us evidence that God is understood! Give us, not just an emotional belief in God, but manifestation of God through intelligent prayer or scientific treatment! Do we realize what it is we really ask for in this prayer? Do we remember that God answers true prayer? Then we need to open our mental eyes to see God's answers already given but still unnoticed by human thought. Earnest prayer availeth much; and since thousands of Christian Scientists all over the Field have been and are living this prayer daily, there must be a vast

amount of "the effect of God *understood*" on earth today.

It may be truly said of our Leader that her thought was filled with truth and grace. The evidence of Mrs. Eddy's true understanding of God has reached around the world. Aside from her own healing, revelation, writings, and founding of the Christian Science movement, we have records of her healing cases of blindness, dumbness, consumption, hunchback condition, goiter, cancer, broken bones, running wounds, insanity, heart trouble, and of her restoring of some who had passed on. The teaching of Christian Science rests upon demonstration. Without it we have no proof of Science.

In "Miscellaneous Writings" we find this question, which each follower of Mrs. Eddy and of our Master may take to himself (p. 77): "*Did the salvation of the eunuch depend merely on his believing that Jesus Christ was the Son of God?*" After explaining that Philip's words to the eunuch required the acknowledging of God and man as Principle and idea, she says further: "It was to enter unshod the Holy of Holies, where the miracle of grace appears, and where the miracles of Jesus had their birth,—healing the sick, casting out evils, and resurrecting the human *sense* to the belief that Life, God, is not buried in matter. This is the spiritual dawn of the Messiah, and the overture of the angels. This is when God is made manifest in the flesh; and thus it destroys all sense of sin, sickness, and death,—when the brightness of His glory encompasseth all being." May "the grace of God,—the effect of God *understood*," be with us all and abide with us forever.

"THE NOTHINGNESS OF NOTHING"

SAMUEL GREENWOOD

THE inspiration of the Hebrew Scriptures is their revelation of the allness of God, in contradistinction to the beliefs of mortals in another being of unlike nature and influence. In the allegory of Eden, which has its counterpart in each human consciousness, the serpent represented the suggestion that there was a condition of things besides good, and that it was proper for Adam and Eve to be acquainted with it. And because of its tragic place in the human drama, as portrayed by Old Testament writers, evil came to be regarded as a God-acknowledged reality, and as a terrible power to be reckoned with by the generations of mankind.

Christ Jesus, the Founder of Christianity, reversed this attitude. He said of himself that he came into the world to bear "witness unto the truth," and that this truth, as men came to understand it, would make them free. The obvious meaning of his statement is, that the conditions from which men seek freedom are contrary to the truth, and hence are not true. This is borne out by another of his statements, namely, that the devil, the personified human sense of all that is not good, has "no truth in him." The Scripture implies that it was believing this mythical devil or serpent, denounced by Jesus as the father of lies, and not something existing of itself, which admitted sin and woe into the consciousness of mortals. It was the same serpent which he encountered and silenced in the wilderness; not as a person, but as the suggested supposition of the opposite of Truth from which all lies come, whatever may be their nature.

In "Science and Health with Key to the Scriptures" (p. 346) Mrs. Eddy writes, "The nothingness of nothing is plain; but we need to understand that error *is* nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness—yea, the allness—of Truth."

All and nothing, or allness and nothingness, are words whose significance is vitally important to understand, for their significance is not relative but absolute, and it is thus these terms are used in stating and applying Christian Science. The definition of God as All-in-all is necessarily without modification or limitation, and means that there is literally nothing else—no other origin, intelligence, power, or presence. And when the mortal belief in another cause and effect, which it calls evil and material, is defined as unreal, it means just that. This is manifestly what Christianity stands for, and any less unqualified position could not lead mankind to the consciousness of immortal and harmonious being.

The supposition, formerly believed, that the earth is flat did not make it so; and one day the discovery that it is a globe exposed the deception of ages; but nothing was destroyed, only a false belief corrected. In like manner the ages' acceptance of the supposition that there is in reality an opposite to good has not made it true; and when through Christian Science mortals universally recognize the allness of God, and cease admitting the suggestion of something else, the mesmerism of evil will be broken. Human consciousness will then have no evi-

dence of God's unlikeness, and the divine understanding of being will reign unchallenged.

In such a consummation, which must remain a practical possibility until realized, nothing would have been destroyed but the delusions springing from ignorance of God. And ignorance is not something which one can lay hold of or analyze, and must remain the utter emptiness of vacuity. Like a shadow of the night, it is without substance or intelligence, an illusion which the coming of day leaves without a witness. It is only in this ignorance of Truth that false beliefs have their apparent origin and activity; and that condition of thought which argues for their reality is itself a phase of false belief, in other words self-deception.

This is readily admitted in the case of mistakes in mathematics, or of discords in music, but such conditions of human experience as physical life and sensation, fear, sin, suffering, death, and so on, are often regarded as integral parts of God's creation, and therefore as things to be believed. But from Jesus' attitude toward these conditions it is evident that he looked upon them as being without divine sanction, as errors of belief which had no right to be there, and which in the true sense were not there; and he dismissed them on that ground. In his understanding, all that God made was real and perfect, while all that originated in evil was unreal and false. Then, to be his consistent followers can we admit as true what he denied, or deny what he affirmed as man's natural and only estate?

However much one may talk back and forth concerning the origin or existence of what mortals call evil, it is as truly impossible to think of it as being admitted into the presence

of good as it would be to think of darkness entering the presence of light. What shall we say then, since the omnipresence of God excludes evil from any place in the divine consciousness, and there is no possible outside to infinity? What can be more logically consistent with the Master's attitude, or more scientifically applicable to the solution of human problems, than Mrs. Eddy's discerning conclusion (*Science and Health*, p. 339), "Since God is All, there is no room for His unlikeness"?

It is true that such a statement may seem outside the range of practical experience, vague and hypothetical, until it is translated into the facts of daily living; for one is not convinced of the unreality of evil by wordy arguments, but by the power of good made evident in his own life. It is a matter of common knowledge that one's sense of evil in himself diminishes as his sense of good increases; therefore it only means carrying that process to the possible point where good alone comprises one's consciousness for the sense of evil wholly to disappear. And when that consciousness is attained, as it sometime must be in the working out of human salvation, it will be seen that evil was not a person, nor a real power, but a false mode of thought, an error of material belief, outgrown through spiritual enlightenment and progress.

It is evident that a knowledge of Truth corrects error but does not participate in it. In the last analysis, paradoxical as it may seem, it will be found that it is error itself, not man, which believes in error, which argues for it, loves it, fears it, suffers from it, and carries out its illusive conditions. That is to say, it is always a false sense of things which sponsors its apparent presence and activity,

and is known only to itself. In its nature and effect it is nothing more than a state of self-mesmerism, without actual identity, and as unreal as a dream of the night. An intelligent recognition of this scientific conclusion leads one to see that a consciousness opposite to good is no conceivable part of God's image and likeness, and is therefore no part of his real self.

After all, it is not a question of theories and arguments, of adherence to religious doctrines, or professions

of belief, but of what one is consenting to be, the things with which he willingly identifies himself, and which he is permitting to make up his individual life-picture. When we acknowledge to ourselves the practical unreality of our errors, and see the positive nothingness of whatever is unlike God, we shall be ready to emerge, it may be slowly but nevertheless definitely, from the delusions of false sense, and to find the kingdom of heaven in our own consciousness of good.

DEMONSTRATION

MARY SANDS LEE

NOUMENON and phenomenon, Mind and idea, necessarily correspond. Phenomenon must partake of the nature of noumenon; that is, idea of the nature of Mind. Noumenon determines the quality of all phenomena. Cause characterizes effect.

Thinking from the basis of the one cause or divine Mind demonstrates harmony in human affairs. In Christian Science one never demonstrates things. One demonstrates Principle or fundamental Truth, and this results in harmonious evidence or condition.

Webster defines "demonstration" in mathematics as "a course of reasoning showing that a certain result is a necessary consequence of assumed premises." In "Science and Health with Key to the Scriptures" (p. 14) Mary Baker Eddy says: "To be 'present with the Lord' is to have, not mere emotional ecstasy or faith, but the actual demonstration and understanding of Life as revealed in Christian Science. To be 'with the Lord' is to be in obedience to the law of God, to be absolutely gov-

erned by divine Love,—by Spirit, not by matter."

A merely intellectual understanding of Christian Science is not a true understanding of it. Claiming to exist as something personal and finite, independent of Love or Principle, merely intellectual perception of the letter of Christian Science cannot demonstrate Christian Science. Demonstration depends upon and is a proof of divine Principle, spiritually understood. It means steadfast reflection of Love. In Christian Science, demonstration is the appearing to human apprehension of divine reality.

An individual can demonstrate the rules of mathematics to the degree that he understands them; and the same holds true in Christian Science. One must have proof of his understanding in order to be sure that he understands; and demonstration is this proof. A spiritual understanding of God brings divine Love to bear upon everything one considers, and leads to demonstration. However, we do not demonstrate a humanly outlined mode of action. We demon-

strate divine Truth, and so bring into human view more of the harmony of unvarying Principle. A real Christian Science demonstration blesses the whole world, because it is a proof of the supremacy of good, of Mind's all-power.

In Christian Science, demonstration results from letting go a personal sense of things, gaining a spiritual understanding of the Mind which is Love, and of this Love embracing humanity in its own infinitude and perfection. Naturally, since infinite Love embraces all, we experience the harmony of this fact as we willingly set aside mortal beliefs in recognition of the divine allness. In *Science and Health* (p. 561) our Leader writes, "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration,—reducing to human perception and understanding the Life which is God." Demonstration of divine fact, made manifest in one's human affairs, is certain proof that one understands God.

Although from God, divine Principle, alone comes all the good in human experience, yet nothing can be called a demonstration of Principle unless it comes about through direct understanding of Principle, unless it shows forth the nature of Love. Demonstration means looking out from the standpoint of Principle on the true creation, thus rejoicing in the action and evidence of Love. Demonstration is the proof in a degree of the loveliness of all that is real, of the Godlike perfection of man and the universe.

Christ Jesus is the outstanding demonstrator of God's power and allness. His healing of the Magdalen illustrates simply and beautifully his reflection of Love. His continu-

ing spiritual outlook was clearly indicated by his statements, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise;" and, "I can of mine own self do nothing." Jesus' entire career evidences the availability of Spirit in human affairs, and it indicates the progressive dominion which can come in one's daily experience by adhering to Principle—by faithfully reflecting divine Love.

The power to demonstrate Christian Science cannot be turned on and off like a faucet, cannot be dissociated from our habitual way of looking at things. It represents the spiritual status of our thought and our fidelity to spiritual knowing. Our textbook says (*Science and Health*, p. 418), "By the truthful arguments you employ, and especially by the spirit of Truth and Love which you entertain, you will heal the sick." "Entertain"! We see, then, that what is most essential for Christian Science demonstration is a continuing spiritual outlook, an unswerving adherence to divine Love.

Fidelity to spiritual fact is necessary for demonstration. Naturally, a departure from Truth and Love in one's thinking cannot bring harmony into operation and realization in his affairs. It is easy to see that in order to demonstrate Christian Science one must think in accord with this Science. Mathematical problems can be solved only by following the rules. One never thinks of rebelling at this requirement in working out mathematical problems. And it would be equally foolish to rebel at the demands of Christian Science, which are wholly impersonal, and inseparable from the Science itself.

There is no room for eclecticism

in Christian Science, which does not include or mix with any material doctrine. Nor is it fragmentary truth. Christian Science is a complete, indivisible whole, and the only choice one has in regard to it is to take it as a whole, or to leave it. To believe that there is any other method of demonstrating Christian Science than the one set forth in the textbook of this Science, "Science and Health with Key to the Scriptures," precludes the possibility of a demonstrable understanding of it.

In its simplicity, demonstration is divine Love manifested. Actual knowing and false believing cannot exist together. Erroneous beliefs naturally disappear when spiritual facts come to light, and are permitted to occupy one's consciousness and express themselves in one's individual thinking. Demonstration is divine intelligence expressing itself in individual thinking and awareness.

In order to have demonstration a continuing progressive experience, one must progressively discipline his thinking. He must resolutely turn thought away from the contemplation of error and be consciously oc-

cupied with divine ideas, for demonstration means holding thought steadfastly to the truth of being until error disappears from our human sense of being.

All is Mind. Everything real is divinely mental. Mind has dominion over its thoughts, and we as Christian Scientists should have dominion over our thoughts. For our thinking determines the nature of our experience; and true thinking expresses our true individuality. It is within the choice of every individual to entertain fear, envy, criticism, disappointment, discontent, selfish ambition, when these knock at the door of his consciousness, or else so resolutely and persistently to reject them that they begin to knock less frequently, and finally not at all.

In the last book of the Bible we find included in the revelation to John this message: "These things saith he that is holy . . . behold, I have set before thee an open door, and no man can shut it." Christian Science reveals to us this open door, and progressive Christian Science demonstration forever holds it open for all mankind.

A PRAYER

MARGARET WINGFIELD

WHEN Thy voice, so gently pleading,
Murmurs, Come to me,
Oh, may we, no other heeding,
Father, turn to Thee!

When the mists of error, drifting,
Seem to hide Thy face,
May Thy words, the darkness rifting,
Lift us to the place

Where we see our own true being,
Ever one with Thine;
See ourselves as Thou art seeing,
Hear Thee say, Thou'rt Minel

LIMITLESS LIFE

FRANCES DE WITT JOHN

MORTALS are prone to circumscribe the joy and usefulness of life within a limited number of years. After the period designated as "middle life," there is supposed to be a recession of powers until such qualities as alertness, assurance, perception, poise, business acumen, and physical vigor are irreparably impaired, if not wholly destroyed by reason of the flight of years. Under this mistaken belief, many a business man of mature judgment and demonstrated integrity has been discharged because, according to mortal reckoning, he was not "as young as he once was." Professional men and women have been crowded out of positions which they have filled with honor and distinction, all because mortal belief insists that the swiftly flying years must in due course spell inactivity for the children of men, and in some cases senility.

Confronted by this unhappy belief, men find it refreshing and comforting to turn to the teaching of Christian Science relative to the true man's infinite capabilities. On page 246 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mary Baker Eddy writes: "Life and its faculties are not measured by calendars;" and, "Chronological data are no part of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood. Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise."

Inspired words these, and fully sustained by Holy Writ! In Deuteronomy we read of Moses that at the age of one hundred and twenty years "his eye was not dim, nor his natural force abated." Again, in the book of Numbers, we are told that when Caleb was forty years old he was one of the men sent "to spy out the land of Canaan." Forty-five years later, Caleb again came forward with undaunted courage, keen mental energy, unshaken poise, and physical vigor. In the book of Joshua he is recorded as saying: "And now, behold, the Lord hath kept me alive, as he said. . . . As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now."

In our day we have a parallel to the experience of courageous Caleb in that of the beloved Discoverer and Founder of Christian Science. When she was no longer young, according to human belief, Mrs. Eddy discovered this gospel of Love and Life, and gave it to a fearful and discouraged world. Both before and after reaching the supposed limits of the span allotted to usefulness, she directed the Christian Science movement with rare wisdom, perspicacity, and endurance.

Whence come the fanciful and fictitious theories that would sentence men to decrepitude and blight? Quite obviously these insidious accusations against man's spiritual activity and integrity do not proceed from that "inspiration of the Almighty" which "giveth them understanding." Whence arise supposed limitations and perils, except from human fear

and ignorance of man's divinely royal origin and grand destiny? We read in Ecclesiastes that "God hath made man upright; but they have sought out many inventions." Is not depreciation or loss of one's faculties solely the result of mortal mind's ignorance of spiritual truth? Our Leader analyzes the difficulty on page 86 of *Science and Health* when she writes: "Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts."

Mortal mind, ignorant of divine Mind's radiant idea, man, constructs, in belief, a mortal man, subject to ignorance and fear. Disease, danger, and decrepitude are part of the dream of material man and a material universe. Through spiritual enlightenment, which comes as a result of the study of Christian Science, it is discerned that the divinely royal man of God's creating cannot, and does not, by any process of transmutation, become identified with the sinning, aging, mortal deflection.

Jesus knew that the true man's origin is not in mortal belief, nor his destiny at the mercy of mortal theories. He said of the Christ, his true selfhood, "Before Abraham was, I am;" and again, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The mighty truth contained in the Scriptures is the basis from which Christian Science reasons. Since the true man is created in God's image and likeness, he lives because God is Life. It is no more possible for spiritual man's integrity to be invaded and contaminated by decay and blight than it is for God, who is Life, to be thus assailed. Life is never less than Life.

And man, the perfect expression of divine Life, is never less than the eternal witness of Life's ceaseless and unobstructed activity. The swiftly flying years, which express the mortal concept called time, never touch the radiance and beauty of God's eternal idea, for time and eternity are divergent concepts between which there is a "great gulf fixed."

Man, as the eternal expression of God, of necessity expresses dynamic qualities of Mind, such as fearlessness, integrity, energy, confidence, capability, and wisdom. How absurd to imagine that the revolutions of the earth around the sun can affect or nullify these Godlike qualities, which are "from everlasting to everlasting." Neither the planets nor their movements affect man, who is spiritual. Mrs. Eddy writes (*Science and Health*, p. 102), "The planets have no more power over man than over his Maker, since God governs the universe; but man, reflecting God's power, has dominion over all the earth and its hosts." True identity can no more be separated from the perennial light and beauty of eternal Mind than infinite and eternal Mind can cease to be.

A rational viewpoint proves beyond cavil that it is not the fleeting years, but the unhappy beliefs clinging to a mortal concept of man and the universe, which constitute the phenomenon of age. They seem to deflect the spiritual light and loveliness of true being, and present man as doomed to decay and death. Discernment of the so-called cause of discord helps to disclose the remedy. Individual consciousness must be cleansed of cynicism, resentment, selfishness, arrogance, discouragement, dishonesty, and fear, and other unlovely traits of mortal mind.

Purification of our consciousness lets in the light of Love and inevitably results in improved health, increased energy and activity. Thus the true man is revealed to be a purposeful being, fully equipped with the intelligence, wisdom, and power to declare and express his Father-Mother, God. The law of Life is the law of man's being. The physical body cannot and does not set up an obstruction to the perpetual and harmonious activity of Truth.

Universal belief in the inevitability of decline and death keeps mankind in bondage. But as the individual gains a more enlightened concept of Life, and of man's oneness with Life's indestructible capacities, the mesmerism of belief in time begins to vanish. This regeneration is a mental, spiritual process. It is the resurrection which daily and hourly takes place in the consciousness of the spiritual thinker. One so enlightened through Christian Science recognizes that nothing is gained by waiting for death to effect the renewal of man's capabilities, for death never comes to aught that lives. To the awakened consciousness, that which seems to be death is but the objectification of mortal mind's limited vision. For, as Paul reminds us,

"to be carnally minded is death; but to be spiritually minded is life and peace." When we view the havoc wrought in the world today by material belief, we realize how great is mankind's need for scientifically spiritual thinking. Mary Baker Eddy's discovery and revelation of Christian Science has met the world's great need for a practical and demonstrable understanding of the truth which Jesus taught and lived. And this truth must be loved and lived today, else we have no part in its redemptive power.

Our Leader declares on page 189 of "Miscellaneous Writings": "For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death." Through the study and practice of Christian Science the great truths of Life, God, are seen and proved in human experience. Thus, thought by thought, the student gains mastery over material falsity. As he asserts and maintains his dominion over mortal phenomena, he glimpses the beauty and grandeur of Life's vista as it lies before him in everlasting, sinless, ageless being.

"FEAR GOD. HONOUR THE KING"

(I PETER 2:17)

MAURICE MCC. CHURCH

IN troubled time, in darkest night,
 In triumph or in woe,
 Let me be loyal to the right
 And fear no mortal foe.
 Let me not shrink from wisdom's rod,
 But give in everything
 Love to my neighbor, love to God,
 Honor to Him as King.

"THE GREAT NEED"

ALFRED MARSHALL VAUGHN

"BELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." One who deals with those seeking relief through Christian Science from claims of sickness and other discordant conditions, sees that the great need is to understand more about divine Love and to use this understanding in expressing forgiveness, patience, gentleness, meekness, kindness, and unselfishness in everyday living.

Feeling that one is unjustly treated and becoming resentful because of this is the cause of much inharmony. This can be overcome by realizing what really governs. Divine Love is the only governor, the one Principle. Holding this fact before us, and watching to see that our words and acts are animated by divine Love, we prove that it is the only governor. Then we receive Love's reward—the consciousness that harmony alone is real. With this comes the healing of whatever seems wrong.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Unjust criticism makes it difficult for us to see ourselves and others as in reality perfect. The tendency to criticize sometimes seems to hinder a demonstration of supply and health. There is just the one true seeing, divine Love's seeing. The real man eternally reflects this seeing of perfection, of loveliness. Realizing this, we rise above the temptation to criticize unjustly.

Forgetting that we can find our own in another's good is another cause of inharmony. The one whose

first thought each morning is the earnest desire that he may be used in Love's service, that he may constantly prove divine Love to be ever-present Principle, will not be controlled by selfishness. Such a one will be used in many ways to bless others. Many opportunities to reflect divine Love will come to him. He will be alert to accept every opportunity to speak cheerfully, kindly; to give a smile. He will earnestly strive to be tolerant, patient, gentle, kind, grateful, and unselfish. This will enable him to be conscious of divine Love's presence. Fear will not enter his consciousness. Like arrows striking a steel wall, evil suggestions are rendered harmless by his understanding of divine Love's allness. Angel thoughts from the Mind which is Love steadily come to him, lifting him above the belief that life, substance, and intelligence are in matter. To him there is no hater and no hate, for he knows that there is just divine Love and its reflection. Love's universe is the only universe he acknowledges as real. He thinks of divine Love's reflection as man, and knows that in reality there is no other.

One who asked a practitioner for help said she had a feeling of soreness in her body, and though she had tried to know the truth yet the condition had not been overcome. During their conversation she said that she had been resentful on account of a certain situation, and though she was expected to telephone a relative who was involved in the matter, she could not bring herself to do it. The practitioner then explained that there was no doubt a connection be-

tween the resentful, or sore, feeling in her thought and the condition in her body. They then talked about divine Love and its control over man, Love's reflection. It was brought out that it was just as impossible for man to be controlled by aught but divine Love as it was for a reflection in a mirror to be controlled by aught but the original. This woman later told the practitioner that shortly after this an impelling desire came to her to call the relative, and she did so. She had a nice talk with her, and after that the sense of soreness in the body disappeared. The talk about the nature of God as Love and the real man's relation to God had cast out the resentment, and as she genuinely reflected Love toward her relative she was healed of the physical claim.

Practitioners could tell of many claims of sickness and other discordant conditions being met when the truth that God is Love and man is His reflection has been pointed out to one in need of healing. Divine Love is the only Life, and hate, jealousy, resentment, criticism, and other qualities which are the opposite of divine Love, do not result in health and happiness.

How impossible for one to be happy who thinks only of his own welfare! Many times discouragement, gloom, grief, and depression have been overcome when the fact that man is the expression of divine Love has been contemplated and the effort to do something for someone else has been honestly made. Realizing that divine Love animates spiritual man's every thought, one finds many opportunities to be loving and to forget self. Many physical healings have resulted from forgetting self. Many times forgetting self lifts one into a sense of peace and

joy, and facilitates the solution of problems.

"More love is the great need of mankind. A pure affection, concentric, forgetting self, forgiving wrongs and forestalling them, should swell the lyre of human love," Mrs. Eddy writes in "Miscellaneous Writings" (p. 107). The need will be met if we earnestly entertain the desire to be loving, if we steadfastly hold to the fact that divine Love is the only presence and power, the Principle of all that really exists, and are alert to express divine Love in small as well as big things.

When we think of the true Christian Scientist, we think of one who is loving. Regardless of how much of the letter of Christian Science one may have, if one is not loving one is falling short of the mark. Without love one cannot be a Christian Scientist, for as our beloved Leader says (Science and Health, p. 113): "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate."

How wonderful it is to be conscious of divine Love as the only Mind, the only power and presence, and thus to have a sense of fearlessness, joyous dominion, and a glorious sense of completeness! Is this not worth earnestly striving for? We gain it by proving that man is the image and likeness of divine Love. It can be achieved in no other way, for only the daily demonstration that man is the reflection of divine Love enables us to become conscious of Love as our Father-Mother, our Principle, our Mind, our Life. May we, then, earnestly hold to the fact that man is the image and likeness of divine Love—that this is the only man there is, ever has been, or ever will be!

SIGNIFICANCE OF THE CROSS

NELLIE B. MACE

BECAUSE of our Master's sufferings, the cross later became the emblem of Christianity. The theologians of his day, whose superficiality was harassed by the truth Jesus taught, believed that in subjecting him to this dire experience they had proved him to be a malefactor and had removed him from their horizon. They who were not willing to deny the desires of the flesh persecuted him who overcame the flesh. They could not understand his mission; and hating the truth which exposed their worldliness, they undertook to stay the power which destroyed sin, disease, and death. They could not see the divine grace and power which was "to make the captain of their salvation perfect through sufferings," or comprehend the great Teacher's purpose that "through death he might destroy him that had the power of death, that is, the devil." Of the burden the Master bore our Leader says (Science and Health with Key to the Scriptures, p. 50): "The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love."

False theology has distorted the significance of the cross, and in its inability to overcome suffering has taught that God sends suffering for some wise purpose, and that the cross therefore must be taken up and affliction borne from love of Christ. Not so does Christian Science interpret its meaning. Christian Scientists know they must take up the cross, according to the Saviour's injunction. They

must seek the Christ-spirit through which the Master faced the dark dream of mortality and overcome the claims of the flesh—the illusion of the senses.

Through the atoning love of the Saviour, as illumined by Christian Science, many are learning that they can be reconciled to God by turning away from material sense and all its sordid claims as unreal, and by proving, step by step, the present redeeming power of the Christ. Jesus' work was to show men the almightiness of God, as Father, divine Love; to show them that in obeying the demands of Spirit they would find their true selfhood and rise above the claims of the flesh.

It is the flesh, however, the belief of life in matter, involving selfishness and sensuality in all their phases, that resists the redeeming Truth. This explains why the priests of old opposed the great representative of Truth. The truth he taught would take away from them the sensuous satisfactions of pride and pleasure in worldly importance. Let Truth come in the way mortal mind would have it come—to satisfy the desire for personal prominence and ease in matter—and Truth would be acceptable to the flesh! And so representatives of material thinking reviled Jesus, saying, "If thou be the Son of God, come down from the cross;" and, "Let him now come down from the cross, and we will believe him." Referring to this taunt, Mrs. Eddy says (Unity of Good, p. 58), "This was the very thing he *was* doing, coming down from the cross, saving himself after the manner that he had taught, by the law of Spirit's supremacy."

"Come down from the cross"! Is not this what mortal mind is saying to all who would follow Truth: avoid persecution; do not arouse resistance to Truth; let us have peace and pleasure in matter and we shall have harmony? But no; wisely and patiently to face resistance to Truth, and triumph over it through Christ, is what the cross signifies to Christian Scientists. They must take up the cross—the beliefs of the flesh which oppose Truth—and through the illumination of the Christ prove them false, and prove the immortality of Life and Love.

Are we taking up the cross? Our Leader says (*Science and Health*, p. 15): "In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must 'pray without ceasing.' Such prayer is answered, in so far as we put our desires into practice."

Whatever the cross in our experience seems to be, we can learn how to take it up, and so bear it that we "come down from the cross," through applying the law of God, the power of Love, the harmony of Truth. We must be willing to work to overcome all that pertains to God's opposite. We have need for better healing, more consecration to Truth. We have need to give up all for Christ, to vanquish material obstacles, overcome belief in material laws. We must heed the

admonition, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, . . . and is set down at the right hand of the throne of God."

The Master triumphed in facing and overcoming the errors of sense. So, in following him, can we triumph. Through the Science of Christ, we are instructed how to follow Jesus' example. It should be a joy to Christian Scientists to take up the cross, since they know that it means the overcoming of the resistance of mortal mind to the all-harmonious Principle of real being. Meekly, patiently, confidently, with love for Truth, we can follow the Way-shower all the way, through and beyond the shadows of fear. We can deny the evidence of material sense, know the immutable immortality of man, prepare our hearts to receive and demonstrate the truth, and rise above the dream to the reality, the substance which the world of sense does not know. Through spiritual sense, we find the way of the cross to be the way of peace and joy, the way into light, the way of immortal victory in Christ. It is the way "to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised"—to realize the fact of imperishable life in Spirit, infinite divine Love.



Truth always requires some effort to grasp as well as some preparation of the heart to appreciate. Truth always requires subsequent action. It can never be known in the height or in the depth as a mere contemplation. It must be known interiorly, so that a man may do it, act true to it.

Richard Meux Benson

BROTHERHOOD

MARGARET PITT

IN one of Jesus' parables it is related that according to the custom of those days two men went up to offer prayer in the temple. One was a Pharisee. His prayer very much concerned his own personal welfare, recounting, as it did, his benevolences, his regard for ecclesiastical law, and his respect for the church. Enough it was for him that he was "not as other men." The other, a publican, although of a class generally despised, was a true penitent, and proved himself receptive to spiritual guidance. The great Teacher, Christ Jesus, by parable thus set the prayer of self-righteousness in contrast with the prayer of humility, and sought to impress on his hearers the vanity of the former and the efficacy of the latter.

A student of Christian Science, employed by a large business establishment, was brought into contact with fellow employees representing various nationalities and creeds. Impressively beautiful were the uniform kindness and co-operation among them. Instead of jealousy, envy, and rivalry, were unity and mutual helpfulness. Years later, the same student filled another position, but notwithstanding its environment of affluence, the unity of Christian fellowship was less in evidence. Although money was handsomely provided for the needy, giving lacked its true purpose. In place of the tender solicitude of the widow's mite was the pharisaical sense of mere moral obligation.

A lesson gained from this experience was that a sense of brotherhood is an essential part of true giving. In its highest meaning true giving is of the heart. It is spiritual, irrespective

of material accompaniment, and love and gratitude are its motives. Far more valuable than silver and gold is the thought that lies behind such giving. "What shall I render unto the Lord for all his benefits toward me?" asks the Psalmist.

True love for one another is a perfect offering, and the highest gift we can offer to God. Perfect love for man in His likeness implies perfect love for God. Conversely, perfect love for God implies perfect love for man in His likeness. To love a spiritual idea is to love the Principle or Mind which the idea expresses. To love God, therefore, is to see His children in one universal bond of brotherhood, expressing the divine nature. True love involves the surrender of all material beliefs, and is the grateful acknowledgment of Spirit and the spiritual creation.

"A new commandment I give unto you, That ye love one another; as I have loved you." These words of our Master, uttered shortly before his betrayal and in a spirit of deep humility, announced to his followers that higher understanding of Love's ever-presence which they must needs learn, perhaps more impersonally, after his disappearance. Having washed the disciples' feet, he said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." It is as if he had said, If I, as the Exemplar, see you equally as my brethren in Christ, so see ye one another.

Centuries later, the spiritual import of this new commandment—the commandment of Love—was rediscovered and in simplicity and humility was again announced to a

benighted and waiting world. Mary Baker Eddy, through whose pure consciousness the world received this discovery, demonstrated that Love, understood and lived, heals sickness and sin, and proves that God's kingdom is indeed within the spiritual consciousness. Her discovery of Love's omnipotence, omnipresence, and omniscience, she has named Christian Science. It was therefore but natural that she should urge us as Christian Scientists, in one of the Tenets (Science and Health with Key to the Scriptures, p. 497), "to do unto others as we would have them do unto us; and to be merciful, just, and pure."

Envy, hate, greed obscure unity among the brethren; they plunge thought into hopeless confusion. Let it be understood, however, that the brotherhood of man as a Christian ideal, standing above all mortal discord, is inviolate. It is a spiritual bond, existing from all eternity, and holding all men in the gospel of Love. Humanity's noblest aspiration, its loftiest endeavor, finds expression in Christian fellowship. It brings release from the bondage of ignorance, and lifts thought to improved standards of living and a more spiritual sense of freedom for the race. In a world of upheaval it is wise steadfastly to keep in thought the facts of existence as distinguished from the falsities and illusions of material sense. God knows nothing of matter or mortality, of creeds, dogma, or nationalities. The Father of spiritual ideas is not the author of dreams, but of ever-living, divine reality, and He lovingly governs His creation through immutable spiritual law.

What we need to be saved from is belief in the carnal mind, the lie of life and intelligence in matter. The Scriptures tell us that early in his

sublime ministry on earth our Master sent forth his students to heal and save the suffering and the sinful. Christian Science has interpreted the method of Jesus' healing, showing that in every instance Love was the healer. When thought is purified and our sense of love is enlarged sufficiently to embrace universal humanity, then is unfolded in individual experience the ability to heal as did our dear Master. Then, too, is demonstrated the truth which he said would make free.

A practitioner was once confronted with the question of how truly and sincerely to pray. The answer was that every good thought, every thought pure and unselfish in motive, is prayer. "Thoughts unspoken are not unknown to the divine Mind. Desire is prayer" (Science and Health, p. 1). Since God is Mind, true thoughts cannot be hidden from the all-knowing Mind. Serving our brothers in deeds of love is serving God. Christ Jesus showed how impossible it is to pray truly without including our brethren in our prayer. How often do we pause to remember that the Lord's Prayer—those sublimely simple words—are uniformly in the plural? "Our Father," to Jesus, was "my Father, and your Father." The spiritual interpretation of this prayer, as given in the Christian Science textbook, unfolds God as the Father-Mother of all, thus revealing the universal brotherhood of man.

Are our services and sacrifices in behalf of another unappreciated? Does it seem sometimes that the best we have to give is met with ingratitude? Then, instead of looking to personal sense for recompense, we may need to remember that the reward of "Well done, thou good and faithful servant," rests with the

Father, who is "no respecter of persons." Then, too, we may remember, in the words of our Leader (*Science and Health*, p. 57), that "human affection is not poured forth vainly, even though it meet no return," that "love enriches the nature, enlarging, purifying, and elevating it." Out of her rich experience Mrs. Eddy was spiritually qualified to write these words for our comfort. Often it has happened that the good done another returns through an entirely unexpected channel. Whatever the result, however, no good thought or deed is lost. It comes from Mind, is conserved by spiritual law, is forever a part of the spiritual universe, the substance of good, and is its own reward.

True brotherhood, as our Master has exemplified it and as the followers of Christ are demonstrating it, does not set one or another on a pedestal, but is the humble and patient walking together of all. Living close to God does not separate us

from our fellow men, but brings us nearer to them. Co-operation, whether at home, abroad, or in our branch church organizations, is based largely on spiritual understanding; for the higher thought rises in the understanding of God and man the farther it departs from materiality. In the kingdom of God, eternal Mind, where man lives, moves, and has his being, there is no conflict of rights or interests. Therefore, as thought approaches this ideal state, the true basis of co-operation is found.

Perhaps the need is that criticism and pride of opinion give place to humility and compassionate love. The spirit of sharing, not monopolizing, is the motto of loyal Christian Scientists. The exercise of the Christly qualities, according to the pattern of the mount, will reveal our brethren in their true light—their spiritual identity—so that they will be to us "no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

"THE NEW EVANGEL"

RICHARD P. VERRALL

THE contribution to human welfare made by Mary Baker Eddy through her discovery of Christian Science, is of such far-reaching importance that few, if any, today realize the full extent of its higher implications. None knew as well as did Mrs. Eddy herself what tremendous potentialities are involved in her teachings, and how persistently the false beliefs latent in human thought would resist the progress of Truth's unfolding.

In her exegesis of the book of Revelation, in "*Science and Health with Key to the Scriptures*," under the marginal note "The new Evan-

gel," Mrs. Eddy, commenting upon the Revelator's description of the "mighty angel" whom he saw coming down from heaven having "in his hand a little book open," says (p. 558), "This angel or message which comes from God, clothed with a cloud, prefigures divine Science." The chapter entitled "The Apocalypse," which includes the above reference, interprets the metaphorical language of Revelation in such a way that the modern reader can the more readily grasp its profound significance. In fact, by means of the spiritual illumination which Christian Science brings to the Scriptures,

one can see a more hopeful meaning in the apparent confusion of current events, for through what may be termed "the smoke of battle" one perceives a new and better world order evolving.

The word "evangel" literally means "good news," or "glad tidings," and it implies a messenger. Broadly speaking, the term "evangelist" is applicable to anyone who teaches in conformity with the fundamental gospel of Christianity. It is apparent, therefore, that the revelation to this age of the divine Principle by which Christ Jesus healed the sick is the "mighty angel" spoken of by St. John, for it is in fact bearing the fruits of primitive Christianity and is fulfilling the Master's promise, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

As before mentioned, St. John saw the "mighty angel" coming down from heaven "clothed with a cloud." According to Christian Science, this cloud is not any part of the message, but is merely the mist of materiality which always seems to hover between unenlightened human consciousness and the true idea of God. In the second chapter of Genesis we read of a mist that went up from the earth and obscured the primordial vision of God's perfect creation. Today, in the final conflict between Spirit and the flesh, a determined effort is again being made by error to befog the revelation with a cloud of falsehood and misrepresentation.

"The new Evangel" brings a complete revelation of Truth which will continue to unfold throughout eternity. Even Mary Baker Eddy did not claim to have assimilated all that had been revealed to her. In the Preface to her great work, "Science

and Health with Key to the Scriptures," which sets forth the full elucidation of her discovery, she says in all humility (p. ix), "To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ." Studied in conjunction with the Bible, the Christian Science textbook is the most potent influence for uplifting the human race that exists on earth today. In order truly to understand this book, however, one must practice its teachings. Its contents must be mentally digested, in order that the spiritual significance of the letter may be understood and demonstrated. The book, therefore, requires not only a reader, but a doer of the Word. If the terms of the Lord's Prayer are to be fully realized, as they assuredly will be some day, God's law must be obeyed on earth as it is in heaven.

In order to remove the cloud of material sense that would hide from human consciousness the heavenly vision, which it so sorely needs, there must be an organized and sustained effort to demonstrate the teachings of Christian Science. That part of Mrs. Eddy's lifework which included the founding of the Christian Science movement provides the ways and means for this united undertaking. The Manual of The Mother Church sets out the form of organization which can best discipline the thinking and lives of the students of Christian Science, so that each can do his individual part in destroying the so-called powers of darkness.

It is plain that the only way this teaching can be made convincing to others is to give it expression. A belief in Christian Science is not of itself sufficient to do this. Divine Science must be understood if it is

to be demonstrated. Mrs. Eddy writes (*Science and Health*, p. 558): "When understood, it is Truth's prism and praise. When you look it fairly in the face, you can heal by its means, and it has for you a light above the sun, for God 'is the light thereof.'" In this way, and in no other, is the fog of materialism dispelled and the light of the Christ-idea made manifest.

Every false belief overcome with an understanding of the truth of being helps to remove the cloud which partially obscures "the new Evangel." In divine Science we are beginning to behold the true likeness of God. This likeness is the real man, the man who reflects and ex-

presses nothing which does not originate in the divine Mind. Every so-called mortal thought and every false desire that tends to becloud this heavenly vision must be removed. No foreign element can ever be interposed between God and man. Christ Jesus revealed and demonstrated the unity which exists between God and man, and divine Science explains and maintains this essential unity.

Eternal gratitude is due to Mary Baker Eddy, for she it was who first rent the veil of materialism which had obscured the healing theology of Jesus, and revealed the Christ, Truth, which has always been with us, even though invisible to mortal eyes.

WHEN JESUS PASSED

MARY C. REYNOLDS

WHEN Jesus Christ went down a city street,
He walked as others, bore a human name,
Went freely in the crowds and talked with them;
His stature and his clothing were the same.
And yet, where he had been,
The suffering, the halt, the blind, the lame
Arose, singing aloud for joy when Jesus came.

When Jesus passed, how many only saw
Another man go by—and yet, to one
Blind from his birth the Master spoke, and lo!
The man was healed. A woman who had done
Great wrong was purified.
Through him pain left, lame feet again could run.
With Jesus came the Christ, God's own beloved Son.

A crowded city street in Jesus' time—
A street today, no difference! Each cries
For water in Christ's name, each needs his touch,
Each has its hungering hearts and pleading eyes.
And any city street
Could have its blind who see, palsied who rise
And walk, if Jesus passed, so loving and so wise.

Dear God, teach me to walk—
Not as a selfish mortal, passing thoughtlessly—
And, like the Master, heal those seeking Thee.

ANGELS AND EMPTY SEPULCHERS

ETHEL M. McCANDLESS

ON page 12 of "The First Church of Christ, Scientist, and Miscellany" Mary Baker Eddy makes this pertinent statement, "We own no past, no future, we possess only *now*." And farther on in the same paragraph she adds, "Faith in divine Love supplies the ever-present help and *now*, and gives the power to 'act in the living present.' " To make the most of the present moment is indeed an achievement, a true Christian attainment. As one learns to do this, he is redeeming the past and ensuring successful progress.

It is sometimes beneficial and wise to review past hours, or to relate experiences of overcoming, that God and His healing power may be glorified, but clinging regretfully to the past or speculating idly or unduly about the future robs one of present joy. And however sincere one may be in his desire to rid himself of unpleasant memories, he makes little real progress until he accepts the great truth, taught in Christian Science, that since God is good and ever present, evil is not real, and never has been present.

Everyone is willing to be healed of present suffering and discord, but the mortal dream of existence, seeking to perpetuate itself, would hinder one's progress by enthralling the senses in dreaminess and phantom memories of unrealities. Sometimes the suggestion takes the form of longing for a repetition of past pleasures, thus tempting one to believe that there was a time when more of good was expressed than is now at hand. Again, it may appear as resentment for wrong or injustice from which one has suffered.

A student of Christian Science had long been disturbed by unhappy memories of seeming injustice and disappointment in by-gone years. Long intervals of time would elapse without a suggestion of the troublesome thoughts, when some reminder would renew their activity. One day the student realized that she had done no specific work on this particular phase of error. To be sure, she had made some desultory declarations of Truth, and human reason argued that it was foolish to harbor such thoughts, but it was evident that something more was needed to banish this ghost of false belief.

Humbly and prayerfully she set about scientifically reducing the erroneous belief to nothingness. She began by declaring and striving to realize the presence, power, and allness of God, who is Love, and the perfection of man, who is, and ever has been, Love's reflection or image, and who can do nothing "but what he seeth the Father do." As there is no injustice or unkindness in Love, these qualities cannot possibly appear in the reflection. In God's universe, the realm of divine Science, spiritual ideas do not injure or antagonize one another, but all move together in loving co-operation, contributing to one another's peace and harmony. It was clearly seen that there never had been a time when this was not true, and the opposite belief possessed not a single element of Truth. And, to use Mrs. Eddy's words, "having no Truth, it will have no past, present, or future" (Miscellaneous Writings, p. 285). As these and similar scientific facts were declared and realized, resent-

ment and bitterness vanished, and with them some physical discords disappeared.

Many helpful lessons were learned from this experience. The student saw the utter foolishness and futility of allowing one's own or others' mistakes to hinder one's joyous unfoldment, and delay his realization of heavenly harmony. If this argument of error is not recognized and refuted scientifically, it may cause much unhappiness and useless suffering. But persistent and prayerful work is abundantly rewarded.

As the mesmerism of holding to past errors is broken by the realization of man's true being in Science, one begins to claim his inheritance as a child of God, and is free to take advantage of the spiritual possibilities of the present. This is an important step in the overcoming of the belief of old age, which would hold one in dreamy reminiscence, and thus hinder his growth and progress.

At one time Jesus spoke in scathing denunciation to the Pharisees who attributed an exaggerated importance to meaningless traditions. He likened them to "whited sepulchres, . . . full of dead men's bones, and of all uncleanness." He knew that their professed purity and piety often covered hypocrisy and outward observance of the letter of the law. The past glory of Israel and pride of human ancestry did not hamper Jesus' demonstration, for he recognized such arguments as a phase of the dream of material creation. He acknowledged but one ancestor—the Father-Mother God. The realization of this true relationship enabled him to meet the present requirement.

Jesus spoke of the past in terms of the present when he declared of the Christ, "Before Abraham was, I am." He knew that his real selfhood,

the Christ, was unaffected by the belief of time. His life was a vivid example of utilizing the "ever-present help and *now*." Every hour was to him a fresh opportunity to image forth the Father. He hallowed the darkest hour of human history with the ineffable glory of love forgiving its enemies. Refusing to harbor hate and resentment, he deprived evil of its claim to power and reality. He even made the tomb a refuge, "a place in which to solve the great problem of being" (Science and Health with Key to the Scriptures, p. 44). Through vitalizing spiritual activity he wrought his holy achievement. And when he emerged from the tomb angels of light appeared—inspiration for his followers throughout all time.

Many centuries later a consecrated woman, Mary Baker Eddy, triumphing in the fires of suffering and persecution, wrote in Science and Health (p. 299): "My angels are exalted thoughts, appearing at the door of some sepulchre, in which human belief has buried its fondest earthly hopes. With white fingers they point upward to a new and glorified trust, to higher ideals of life and its joys."

In the average human experience there are usually many sepulchers where hopes, ambitions, and aspirations have been buried. But no matter what one's life has been or how many mistakes he has made, Christian Science offers encouragement and hope in the heartening assurance that we, as God's beloved sons, are under no condemnation of any kind, and that suffering and penalties cease with the sin. If one believes he has been wronged, and is indulging in self-pity and rebellion, he can begin now to turn from the sepulchers of morbid memories, and welcome angels—thoughts of forgiveness and love.

It is always selfishness of some sort which binds one to past or present errors of belief. When one is actuated by love for God and an unselfed desire to help his fellow men, he will have neither inclination nor time to indulge in morbid reverie and regret. Rather will he gather holy inspiration from each disappointed hope, and press on with renewed courage and joyful endeavor. The faithful Mary beheld the risen Saviour when, at the behest of the angel, she turned from the tomb. The sor-

row and stigma of the crucifixion vanished in the glory of the resurrection.

The Apostle Paul apparently had reason for regret and remorse, but with sublime faith and steadfastness of purpose he turned from past errors, and left this heartening message for all Christians: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

BREAKING THE SHACKLES OF FEAR AND LIMITATION

CLARK C. STOCKFORD

THE stress of the past several years has brought problems to not a few pertaining to employment and supply. Many who have spent years in some line of business or activity have found themselves faced with the necessity of a change of occupation through no fault of their own. To some, this change has presented serious difficulties, often because of a sense of unpreparedness for other work, and in other cases because of a disinclination to give up familiar lines of endeavor.

Frequently those affected thus have found it necessary to overcome a sense of limited ability for any work except that of their previous occupation. Almost unconsciously they may have accepted the common belief, or tradition, that continued devotion to one line of endeavor leaves one unfitted for a new and different kind of work. The old and subtle argument about the difficulty of "teaching an old dog new tricks" has held many otherwise capable men and women in bondage until the belief has been broken through

a broader vision of man and his capabilities, as revealed through the study of Christian Science.

How many persons, after years spent in some one line of work or occupation, have yielded to limited vision and restricted effort! How often have such as these given expression to their sense of limitation somewhat as follows: "I don't know what I should do if I were to lose this position." And yet, in some cases, losing that position might be the greatest blessing which could come to them. Dependence on a particular position or job can easily lead one into the mesmeric belief that this is the sole source of one's supply. So subtle and insidious is this argument at times that one is prone not only to accept the belief of limited ability, but also to lose sight of the real source of supply, which is unlimited and omnipotent Mind.

Mrs. Eddy has aptly given us the key to this fact on page 307 of "Miscellaneous Writings," where she says, "God gives you His spiritual ideas, and in turn, they give you

daily supplies." But, mortal mind is wont to argue, I have plenty of ideas; what I want is money, or a job, or something equally as materially tangible. Right there the student of Christian Science has an opportunity to prove the availability and omnipotence of divine ideas through his willingness to reflect and express infinite divine Mind.

The fact that one has been active in only one line of endeavor does not necessarily indicate his unfitness for service in another field of activity. Today there are thousands who have found themselves pushed out of old jobs into new lines of work. As a result, some have found themselves doing even better work, and enjoying more fruitful results than in their previous experience. Of course, one cannot enter into a new line of work with remorse, or with resentment for having lost his previous business or position, and expect to enjoy the measure of success to which he may aspire, and to which he may feel he is entitled. But if he drops his chagrin, forgets his disappointment, overcomes his resentment with gratitude, and obeys Peter's injunction to "do it as of the ability which God giveth," the result will be more than he anticipated.

Why should one think of himself as unable to learn new ways? In the first place, we should always remember that "God created man in his own image" and gave him dominion. Paul must have had something of this in thought when he wrote, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Certainly God, who is infinite good, has not limited man, who is created in His image and likeness. It is man's nature to ex-

press, reflect, God in all His ways; and can anyone believe that God is limited?

But how can I be "transformed by the renewing of [my] mind"? someone may ask. The earnest student of Christian Science will find an answer in Proverbs: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

A great number of Christian Scientists have proved the truth of the foregoing, in many and varied experiences. To one student this proof came in an interesting and enlightening manner. He was engaged in advertising and sales promotion work. A perplexing problem had presented itself for solution. After several weeks' study of the problem, the student realized that the right solution would have to be found through reliance on divine Mind. He thereupon began a more earnest study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. He quickly realized the futility of leaning upon his own understanding, and the necessity of trusting solely to the divine Mind for the answer to the problem.

Approaching the question in this fashion, keeping his thought receptive to spiritual ideas as they might unfold to him, he soon found the answer. Returning from a business trip, he seated himself at a table in the compartment of a Pullman car, and began writing down the thoughts that came to him. After several hours of joyful and refreshing work, the student found he had written out a complete and logical solution to the problem. And when the results were presented to the client, the practicability of the plan was so apparent as

to inspire his frank admiration and acceptance.

Could there be any doubt as to the source of these right thoughts? And what better proof could be asked as to the source of daily supplies? Suppose the student had permitted himself to believe that he was incapable of receiving new ideas; would it have been possible for him to find a solution to the problem? The answer is obvious. Many "business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity" (Science and Health, p. 128).

The consciousness of one's God-given power enables one to break the shackles of fear and limitation and extend the exercise of one's abilities into fields of endeavor hitherto unfamiliar. He need not be bound by the beliefs and fears of mortal mind; he need not think of himself as incapable of learning new ways, but as a child of God, free and unlimited in his capacity and ability to think and accomplish. Mrs. Eddy says (Science and Health, p. 393): "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." Let it be noted, however, that the injunction is to "resist all that is unlike good," for, as our Leader again reminds us (*ibid.*, p. 446), "Resisting evil, you overcome it and prove its nothingness."

One faced with the necessity of a change of occupation should quickly take stock of his understanding of Truth and see that what he has to offer comes from Mind. The world is

reaching out for right ideas, for new and better ways of serving mankind, and if one is keeping pace with these progressive changes, he will find that in using what he knows of Christian Science he can offer much that is helpful and encouraging to those who are in need of his assistance. But that assistance must come through the renewing of the mind, not through the exercise of any human sense of superior experience or ability. If one will apply his spiritual understanding, he will discover opportunities being presented to him from unexpected sources, which, in his old way of thinking, might have been unrecognized. It is important, however, that such a one remember the injunction, "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

The experience of another student of Christian Science offers further proof of God's guidance. Some years ago he found himself faced with the necessity of a complete readjustment of his personal affairs. Quite unexpectedly he had been deprived of his business and of his entire material reserve, acquired over a period of years. To mortal sense, this man had reached the age when universal belief would have placed him in retirement, yet circumstances made that step impossible. Faced with the necessity of earning a livelihood, he began work on his problem through the aid of Christian Science. He did much diligent work, despite some severe criticism. Ordinary avenues of employment were closed to him, because of the belief of age. Yet he continued to work on his problem with quiet confidence and abiding faith in the omnipotence of good. Although he was thoroughly experienced along certain lines of human endeavor, there seemed no oppor-

tunities in those lines, chiefly because of a continued falling off in business at that time. But he held persistently to the truth of Mrs. Eddy's statement, previously quoted, "God gives you His spiritual ideas, and in turn, they give you daily supplies."

One day, after months of endeavor, it was suggested that he might find something to do in a certain line of activity with which he was wholly unfamiliar. Nevertheless, he decided to investigate, for the advice had come to him unsolicited. After looking into the matter and carefully studying the field of activity, he saw an opportunity to render a much-needed service through an improvement of methods and a wider application of the basic rules involved. Patiently he pursued that thought,

all the while keeping receptive to spiritual ideas. Today, he has realized success in his new line of endeavor. And yet, six years ago it was practically unknown to him.

Is there not in such proofs of God's guidance an inspiration for those who may be inclined to accept the belief of limited ability? Freedom from fear will come as we accept our God-given dominion and, with faith and courage, go forward with confidence.

"Tis God the Spirit leads
In paths before unknown;
The work to be performed is ours,
The strength is all His own.

"God works in us to will,
He works in us to do;
His is the power by which we act,
His be the glory too."

"THE TREE OF LIFE"

D. MURIEL SAVARY

THE most encouraging sign of the salvation of a storm-tossed and fearful world is the widespread and irresistible progress of the Christian Science movement.

The compelling growth of interest in this teaching shows an ever-increasing perception of and ability to demonstrate man's spiritual, God-bestowed freedom from evil of every sort. And Mary Baker Eddy with great foresight and inspiration points to this far-reaching progress, on pages 94 and 95 of "Retrospection and Introspection." For there she writes: "In the first century of the Christian era Jesus' teachings bore much fruit, and the Father was glorified therein. In this period and the forthcoming centuries, watered by dews of divine Science, this 'tree of life' will blossom into greater freedom, and

its leaves will be 'for the healing of the nations.'"

What tremendous comfort, confidence, and courage we can derive from this angelic message in these stirring days! At a time when so much fear of and belief in evil is being brought to the surface in human thought, how altogether reassuring it is to realize that this prophecy is even now being fulfilled, and that "the healing of the nations" is indeed taking place. For the very fact that error is so rapidly being brought to the surface is a certain indication of its being uncovered for destruction. And we can confidently know that, even in the midst of distressing conditions of poverty, unrest, and sickness, presented by the physical senses, the spiritual understanding of man's true relationship

to God is spreading the healing and liberating truth, leading men to the life-giving divine Principle.

Irrespective of latitude or race, this scientific understanding of God, Life, lifts all burdens, heals all sickness, and with penetrating spiritual light breaks through the mystification of material sense.

That there is only one "tree of life," and that one bearing entirely good fruit, is shown by the fact that God is the only Life. "Life is divine Mind. Life is not limited." So writes Mrs. Eddy on page 469 of "Science and Health with Key to the Scriptures." And these statements are being practically applied today, as shown in many instances of regeneration from sin to a life of purified activity, in restoration from sickness to sound and permanent health, and in the achievement of freedom and success, where had been bondage to fear, failure, or limitation.

Through the establishment of health, happiness, and success by Christian Science, the mortal discord resulting from partaking of the fruit of "the tree of knowledge of good and evil," which was "in the midst of the garden," is proved to be utterly false. It is true that enlightened students of the Bible have for many years considered this story in Genesis as an allegory. Yet there still remains a general belief that at some time evil had a beginning, and therefore must be real, having power and control over men. And paradoxical as it may seem, whilst believing in evil's reality, humanity continually endeavors to circumvent or overcome its discords and difficulties by material methods.

Yet nineteen centuries ago the final removal from human experience of the fear of and belief in an evil curse was definitely foreseen by the

Revelator, who grasped the future world-wide importance of our Master's wondrous words and works. And down through the ages has come this glorious promise, revealed to St. John through spiritual understanding of man's divine sonship: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

How comforting it is to know, through the inspired teachings of Christian Science, that "the paradise of God"—the consciousness of good—is a present possibility. This harmonious state of freedom is definitely capable of immediate fulfillment to "him that overcometh" the belief in evil. And through the understanding of the allness of God, of good, of Spirit, and of man's spiritual, perfect nature as the son of God, the overcoming of false beliefs, of hatred, lust, revenge, distrust, evil speaking and evil thinking, is assured.

Each individual, then, needs to glimpse in some degree the Revelator's vision of God's omnipotence and omnipresence. And in the degree that he glimpses reality and practices what he understands, he can prove the utter unreality and powerlessness of evil. On page 198 of "Miscellaneous Writings" are these illuminating words by Mrs. Eddy: "All suffering is the fruit of the tree of the knowledge of *both* good and evil; of adherence to the 'double-minded' senses, to some belief, fear, theory, or bad deed, based on physical material law, so-called as opposed to good,—all of which is corrected alone by Science, divine Principle, and its spiritual laws."

Gaining confidence from his early proofs of the impotence and unreality of error, the student presses

eagerly forward, through increased understanding, gratitude, and prayerful humility, towards the overcoming of all suffering and limitation. He finds that the elimination from his own consciousness of evil beliefs and mesmeric suggestions that life can be in matter, hastens the disappearance of discord from his present experience. He thus shows a selfless, undeviating devotion to good, instead of a "doubleminded" adherence to both evil and good. As clear perception of the true, spiritual facts of being illumines his thought, the difficulties of the Adam-dream melt away as naturally as night dreams vanish before the morning light.

In the continual partaking of "the tree of life" which sustains our every rightful activity, consistent daily study of our textbook is indispensable. Support and reading of the periodicals, including *The Christian Science Monitor*, attendance at and constructive work for our lectures and church services, and use of Reading Rooms, are all included in the necessary prescription for a more harmonious life.

Concurrently with this study and

constructive work for the unimpeded progress of our Cause is the necessity of refusing to admit as true any kind of imperfection in thought, word, or deed, either for ourselves or for others. God's perfect man and perfect universe remain intact, forever reflecting and expressing Life, and wholly untouched by any discord. By holding to this understanding, and applying it to refute the difficulties of daily life, we find the "leaves of the tree" spreading their life-giving shelter across a waiting and needy world.

Our Leader writes (Science and Health, p. 570): "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences." Such as these are waiting on our constant progress in the understanding of God as Life. "The tree of life" is, our Leader says (*ibid.*, p. 406), "typical of man's divine Principle, which is equal to every emergency, offering full salvation from sin, sickness, and death."

PROTECTION

ROSEMARY C. COBHAM

God's laborers all may rest assured
That they can never work alone,
For He beside them works and guides—
He watches and protects His own.

What time they stumble, He is near,
To raise them with His steady hand;
They wait on Him, and find the way
His thoughtful kindness has planned.

Thus working, watching, through the night,
With dawn a fresh position won;
Then sweetly steals upon their hearts
Their Master's quiet praise, "Well done!"

UNCOVERING TRUTH DESTROYS ERROR

HARRY V. ROFF

CHRISTIAN SCIENCE is logical. Christian Science is based firmly on the premise that God is All-in-all, that He made everything that exists, and that, therefore, there can be no reality in anything which is not good, perfect, and eternal.

When Mary Baker Eddy, the Discoverer and Founder of Christian Science, more than sixty years ago declared that matter has neither substance nor reality, her statement was startling and incredible to a conventional world which believed matter to be both cause and effect. Yet it is a simple, inevitable deduction from the premise that a perfect, omnipotent God, Spirit, maintains His perfect spiritual creation, even though on every side material sense beholds imperfection and impermanence. Were matter, which seems to grow and dissipate, change and deteriorate, real, God would not be a flawless creator nor an errorless governor of the universe. To be consistent, one has to establish concepts of God and of matter different from those held in mortal belief.

In this age proof that the man and the universe of God's creation are spiritual, not material, has been presented in wonderful healings of the sick and sinful by Mrs. Eddy and her followers. The truth which Christ Jesus declared would make men free has again been made known by one who understood his sayings and knew that the Master meant all that he said.

The statement that matter is an erroneous mental concept is not at all abstruse to one who is open-minded. In a night dream, one may seem to grasp the oars of a boat,

shake hands with friends, admire scenery, eat, talk, read, and do sundry other things. The objects and conditions associated with the dream appear fully as substantial to the dreamer as do the objects and conditions reported by the senses when one is awake. It is very evident, therefore, that a dream concept is tangible to the dreamer in the sleeping dream, even as is the waking concept called matter to mortals in the waking dream.

"Perception by the five personal senses is mental, and dependent on the beliefs that mortals entertain," writes Mrs. Eddy on page 28 of "Miscellaneous Writings." The writer was impressed with the truth of this statement recently as he pondered a night dream he had experienced. In this dream, he had read aloud from a book to prove to a friend the worth of a certain contention. It is obvious that this experience was only a mental concept. It is clear that his dream-thinking had supplied the dream sense of perception and that which it had perceived. This experience made it easier for him to comprehend that material things are only concepts of mortal mind, and that so-called mortal existence, though appearing to be externalized, and to be materially tangible, is only mental.

Apprehension of the nature of the spiritual universe provides a true basis for thinking and reasoning. Through such apprehension, one recognizes that the ills and imperfections of this world of things are only the false beliefs of dreaming mankind, and that the real man and the real universe are as perfect as

their creator. Study of the Scriptures and the Christian Science textbook, together with logical contemplation of spiritual facts and observable healings, will prove to any earnest seeker for Truth that Mind's universe is, indeed, as perfect as its creative Principle, God.

"All things were made by him; and without him was not any thing made that was made," declared John, the disciple; and he added, "The light shineth in darkness; and the darkness comprehended it not."

Christian Science is revealing to mankind the light of Truth, the facts of divine Principle. Its practice is founded on the following premise stated by Mrs. Eddy (*Science and Health with Key to the Scriptures*, p. 207): "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause."

Asked what is the great commandment in the law, Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He continued, "And the second is like unto it, Thou shalt love thy neighbour as thyself." Knowing perfection is loving in its true sense. Jesus repeatedly proved that his vision of the perfect man healed—awakened the sick and the sinning from the dreams of ignorance to a measure of the consciousness of the perfection of spiritual selfhood.

Treatment in Christian Science is given from the standpoint of the allness of God and the perfection of man and the universe. The student of Christian Science may find it necessary to argue the facts of being much as a lawyer argues a case in court. He affirms the omnipotence and

omnipresence of God, Mind, and declares that man is God's reflection or expression. With this truth, he logically destroys the error. This might be called treatment by argument.

A clear spiritual understanding—a vision of the real man and universe—sweeps from one's consciousness some delusion of imperfection without one's being aware, perhaps, of taking particular steps in argument. Habitual right thinking, based on the facts of being, so establishes the truth in one's consciousness that error, detected and dismissed, cannot impose any discord on the enlightened consciousness. In this pure realization of the Christ, Truth, the error is adequately denied, and thus destroyed. The knowing of the truth alone successfully denies error. If one does not know that two and two is four, the statement that two and two is not five means nothing to him. It is always one's understanding of the truth, of the facts of being, which denies to error any substance or life.

Spiritually illumined consciousness knows that, since God is perfect and eternal, man, His expression, is here and now and always perfect and eternal. It is a logical conclusion, from the consideration of the facts about God and man, that an erroneous condition has no reality, a conclusion that is rational, convincing, healing.

"Ye shall know the truth, and the truth shall make you free." The Master's promise has comforted millions. It is the truth which human beings want. Knowing the perfection of Being—God and His reflection, man and the universe—is what meets human need, is what uncovers error as nothing, and awakens the individual to see what man is—an expression of omnipotent Mind with full access to infinite good. "There

is no *material* truth," Mrs. Eddy emphasizes (*ibid.*, p. 273), and continues: "The physical senses can take no cognizance of God and spiritual Truth. Human belief has sought out many inventions, but not one of them can solve the problem of being without the divine Principle of divine Science."

No matter what the error arguing for reality may seem to be, it is only ignorance of God, ignorance of the sound, eternal, unchanging facts of being. Therefore it is without sub-

stance, a falsity which vanishes as Truth is apprehended. When through reason and revelation one has become conscious of Truth, so that one can accept the allness of God with scientific conviction, he is thereby enabled to heal. The perfection of being is irresistible. An understanding of our true selfhood banishes ignorance as light dispels darkness. God is Truth, and man, His reflection, is here and now expressing the imperishable facts of Truth. God, Truth, is the Life of man.

LOOSED FROM INFIRMITY

ELMA S. WHITMORE

ON one occasion, when Jesus was teaching in a synagogue on the Sabbath, he saw a woman who appeared to be in a pitiable condition. She had, as the Bible states in the Gospel of Luke, "a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." Undeterred by this evidence of sickness and helplessness, and knowing the eternal truth, Jesus said, "Woman, thou art loosed from thine infirmity;" and she was made straight immediately.

The truth through which Jesus healed this physical condition is as available today as it was then; and it is applicable to moral infirmity, to mental, financial, temperamental, or business infirmity, for Truth is eternally true. Jesus' words, recorded in the Bible, are therefore as instructive today as they were when he spoke them. His utterances reveal immortal Mind, God, as self-existent and eternally operative Principle, or everlasting Truth.

One might question how the scientific fact that the woman was freed from bondage could be broad enough

to cover the many human weaknesses and imperfections. The answer is simple. The woman was freed through Jesus' understanding of the fact that God's man is never bound. In the reality of her being she was not bound to this or any other mortal experience, for God had not caused such a condition, and was not aware of it, neither could He bestow anything upon man the opposite of His nature. This truth, then, which Jesus understood and utilized, was scientific, entirely reasonable or logical, and available for this woman and for all others.

Infirmity has usually been thought of as physical; but since Mary Baker Eddy discovered Christian Science and gave to the world her textbook, "Science and Health with Key to the Scriptures," the information has been available to all yearning for enlightenment, that mortal mind, or the so-called mind of mortals, is always the troublemaker, always the cause of infirmity. So it is in individual consciousness that healing takes place. God, infinite divine consciousness, or divine Mind, knows only that which

is perfect, and cannot know evil; therefore we find comfort and encouragement in realizing that we cannot be bound to that which God does not know.

In Science and Health our Leader writes (p. 14), "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth." This, then, is what man is inseparable from—Spirit, God, who gives to him dominion over all the earth. As one understands this spiritual fact he is loosed or separated from false fears and beliefs, from self-will, idolatry, resentment, envy, hurry, and worry—all evil—which so burden mankind.

To whom could the good news of permanent liberation come with more power than to one bound, according to mortal belief, by a grudge or a fear of inherited disease, enslaving appetites, or peculiarities of disposition? It is not uncommon to hear a remark such as, "Our family has always been quick-tempered," "I do the worrying for the whole family," or, "They have always had a struggle to get along." It would appear from this that mortals have little or no control over their own states of mind, body, and affairs, and yet each is individual, and without his own consent one cannot be bound to evil of any kind.

A right-minded seeker for physical healing, through Christian Science, might have to admit that he had been bound to resentment, lawlessness, or selfishness perhaps for years, and had felt helpless to escape from such a state. He would know that such mental conditions could not attach themselves to his consciousness without his consent. Mrs. Eddy

has covered this point in Science and Health, where she writes (p. 379), "If disease can attack and control the body without the consent of mortals, sin can do the same, for both are errors, announced as partners in the beginning." She also gives the vigorous warning (*ibid.*, p. 381), "Be no more willing to suffer the illusion that you are sick or that some disease is developing in the system, than you are to yield to a sinful temptation on the ground that sin has its necessities."

A student of Christian Science was once quickly and joyfully freed from the infirmity of suspicion. A purse was lost while she was shopping. A few days before this occurred, much study had been given to a verse from the sixth chapter of John, which reads in part, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." A thought of accusation had sped towards another shopper who had been observed standing near by in one store, but the student's thought quickly reverted to the helpful verse quoted, "This is the Father's will . . . that I should lose nothing." This brought the healing as the student reasoned: "What have I lost? I cannot lose that which is far more important than a mere purse—a sense of fairness and justice to another. It is not the Father's will that anyone should lose a single quality He has bestowed, and the Father's bestowals include honesty, intelligence, and justice." When she revisited another store, several blocks away, the purse was found at the office with everything undisturbed, exactly as it had been when dropped there, and a grateful student realized that the healing and restoration occurred when she was mentally

liberated from the binding infirmity of suspicion, and when normal thoughts of fairness were re-established in her own consciousness.

In every healing by the Master recorded in the Bible, the one healed was made free from that which seemed to bind and fetter, showing that these conditions were not the will of God. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed." The woman taken in sin was shown that she did not have to keep on sinning, that she was not bound to it, for she was told to "sin no more." The man with the withered hand was told to stretch forth his hand; and he did so. There was no necessity for inaction. Lazarus was bidden to "come forth" from the tomb, and those who stood by were instructed to "loose him, and let him go."

According to divine Science the only real bond is that of the inseparable unity between Principle

and its ideas, that is, between God and His creation, between Mind and its manifestation; and this oneness excludes all falsities.

In a hymn loved in many lands are found these words of solace and instruction:

"O ye beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow;
Look now, for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing."

The self-imposed load of false thinking must drop away from the consciousness yearning for freedom from material thinking, from infirmities of every kind, for that consciousness will, sooner or later, understand and be healed by the angelic and liberating truths proclaimed to all mankind by Christ Jesus, and restored to practical use in this age through Christian Science.

OUR FATHER—MOTHER GOD

ELIZABETH TUCKER HARRINGTON

WHY is the battle so prolonged,
Why war I as one bound?
Why do you struggle so, dear child?
Truth knows no battleground.

Why do the hosts of pain and fear
Encamp about this child?
There are no demon hosts in Life,
For Life is undefiled.

Why do the scornful tongues of earth
Make mockery of peace?
Love knows no mocking tongue, my child;
In joy all strivings cease.

Since Truth and Life and Love are God,
Their peace belongs to Thee;
You are not fearful, child of God;
You live and move in Me.

TRUE FRIENDSHIP ETERNAL

LILLIAN CURRY RIGG

THROUGHOUT the centuries of its human expression, friendship has not changed in its essential meaning. True friendship, that impelling bond such as existed in Bible times between Jonathan and David, and between Ruth and Naomi, is based on the love to which Jesus referred when he said to his disciples, "Greater love hath no man than this, that a man lay down his life for his friends."

In his discourse on the subject of "Friendship," Ralph Waldo Emerson treats of the universal desire for human friendship. He remarks that "every man passes his life in the search after friendship," and also states that "friendship demands a religious treatment."

Turning, then, to Christian Science, the great religion of Love, we find that Mary Baker Eddy, its Discoverer and Founder, in her writings refers to the beauty and eternality of friendship. In a letter to a branch church she lifts thought to the true origin of friendship in these words (The First Church of Christ, Scientist, and Miscellany, p. 204): "It is only by looking heavenward that mutual friendships such as ours can begin and never end. Over sea and over land, Christian Science unites its true followers in one Principle, divine Love, that sacred *ave* and essence of Soul which makes them one in Christ."

Thus "by looking heavenward" in search of friendships which "can begin and never end," we discern that true friendship is embraced in divine Principle. We discover that it is the spiritual qualities expressed by the beloved person that we hold dear. It is the gentleness, humility, con-

stancy, compassion, joy, and faith, wherever expressed, that constitute the enduring substance of true friendship.

The statement often heard, then, that we have lost a friend, is not true in this new light of spiritual friendship. Human relationships may cease, or an intimate association come to a close, but the elements of good that constitute true friendship are infinite in their manifestation and continue in consciousness forever. The faith, the joy, the compassion, the gentleness—all these will continue to find expression, for spontaneously they live on in the hearts which trust in God.

If, then, we are faced with the prospect of moving to a new locality, and are feeling a sense of loss of old friends and associations, we can know that the qualities of true friendship are such that we can take them with us. They exist spiritually in the one Mind, and therefore cannot be lost. Nor does our departure leave a seeming vacuum for others, for the one Mind holds all phases of friendship intact: all space is forever filled with divine Love. Mrs. Eddy presents a healing thought in "Science and Health with Key to the Scriptures" when she asks (p. 266), "Would existence without personal friends be to you a blank?" Her pertinent answer follows, "Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love." And as true friendship is an expression of divine Love, it cannot be obliterated by limitations of time and space. Through this higher sense of friendship we can learn to give "good-bye"

its early and true meaning, "God be with ye," which could never convey anything but protection, joy, love.

Often some phase of human belief would obscure the sense of friendship for a time. Perhaps varying business activities, different aspects of social life, or a misunderstanding of motives would becloud an otherwise friendly association. Yet the eternal, the joyous, the beautiful part of the former comradeship is untouched by these aspersions of mortal mind. The true elements of friendship are waiting for resuscitation through spiritual love.

As we recognize its divine origin, friendship becomes glorified in this new spiritual light, and instead of depending on human relationship, from which we seek to derive pleasure, entertainment, and praise, we see it in a wholly different aspect. It is an expression of divine Love, which finds joy in giving, loving, serving, and sharing. Further, we lovingly protect such a friendship by seeing and receiving only good from it, and in turn giving only good. We shall never deface its beauty with gossip, or with words of discouragement or despair. Just as we would not give a friend a wilted flower, so we should not proffer an imperfect expression of friendship. When our friendships take on these humbler, holier, purer expressions, they will "never end."

This fuller understanding of friendship may not at once manifest itself completely. Sometimes a sharp experience brings us closer to the real

friendship. A wealthy man found himself suddenly without money and, in consequence, on the eve of disaster, without friends. At first he felt very desolate and bitter, and then he realized that these former associations could not represent anything real and be so fleeting. In time he was led to the study of Christian Science, and there he learned of true friendship. Soon he was conscious of expressing this new sense of friendship—first in a friendly smile, in kind words, and finally in an unselfed love for all mankind. Very soon he was surrounded by friends who were attracted by the good he expressed.

Comforting, indeed, is this enlightened realization that we never need be lonely or friendless; and as we continue the study of the Bible and Mrs. Eddy's writings we "draw nigh to God," the great Friend of all. Even a slight acquaintance with God assures us of an infinite friendship which becomes indispensable as we nurture it and give it room in our hearts. We can experience that sacred unity with God which lifted Jesus' thought above all human attachments when he said, "I and my Father are one."

So if we fill our cup of friendship with gentleness, humility, and unselfed love, such as the Master gave, we shall establish a sense of friendship that is never ending, never changing, never dying, never limited by human measurements, but eternally glorified by divine Love.



The greatest man is he who chooses the right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns, whose reliance on truth, and virtue, and God, is most unfaltering.—*William Ellery Channing.*

TYNDALE'S BIBLE

By THOMAS L. LEISHMAN

WILLIAM TYNDALE, who was a native of Gloucestershire, entered Oxford University at an early age. He became an apt student of languages, and especially of the Scriptures. On graduating from Oxford, about the beginning of the sixteenth century, he went to Cambridge. And there he seems to have continued his studies in Latin, Hebrew, and Greek, which were later to prove of such inestimable value in his chosen career. His contact with many of the clergy of the day convinced him of their abysmal ignorance of the Bible, and to one of them he was moved to announce: "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost!" Eager to proceed with this ambitious plan, Tyndale sought the support of Cuthbert Tunstall, Bishop of London, but, meeting with no encouragement in that quarter, he at length found a patron in one Humphrey Munmouth, a London alderman. It appears to have been while he was lodging at Munmouth's home that Tyndale commenced his translation of the New Testament, but as opposition towards him increased, he was constrained to leave England, and continued his work on the continent. By 1525, his rendering of the New Testament was completed, and the printing of it began at Cologne, but even there his enemies followed him, necessitating a further move to Worms, where at length the first edition was published. Its introduction into England presented a new problem, which was solved by the ex-

pedient of sending copies across the channel concealed in bales of cloth, cases of merchandise, and even in sacks of flour. While many of the books were seized and destroyed by order of the ecclesiastical authorities, others were gladly received by the common folk and eagerly read.

Though Tyndale had already accomplished much, he still longed to translate the Old Testament from its original Hebrew, and he succeeded in publishing his rendering of the Pentateuch (Genesis to Deuteronomy) and of the book of Jonah, and in bringing out a revised edition of these and of his New Testament, before his imprisonment in May, 1535. Even during his period of captivity, which lasted more than a year, he continued his work, translating the books from Joshua to II Chronicles. Finally, on October 6, 1536, he paid for his convictions the stern penalty of martyrdom, crying with almost his last breath: "Lord, open the king of England's eyes!" This prayer received its answer the following year in the royal acceptance of the Coverdale and Matthew Bibles, which owed so much to the labors of Tyndale.

It is scarcely possible to exaggerate the importance of Tyndale's work, in that he was the first to translate into English the whole of the New Testament, and a considerable portion of the Old, direct from the original texts, while his scholarship and fine sense of English style provided a standard for later revisers and translators. He has been justly described as "the true father of our present English Bible."

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

DUNCAN SINCLAIR
Editor

VIOLET KER SEYMER GEORGE SHAW COOK
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VOL. 55 — No. 7

EDITORIAL

OCTOBER, 1937

CREATION—GOD'S EXPRESSION

BEFORE gaining an understanding of Christian Science we may have regarded creation as almost altogether material. We may have thought that it consisted of the planet which we call the earth, with the substances which compose it and the plants and animals, including mortal man, which appear to live on its surface, and of the other planets and stars and nebulae in space. At the same time we may have thought, in contemplating human existence, that, closely related in some way to the material, was the spiritual; indeed, we may have believed that man is both material and spiritual—a dual being. Probably we never entertained a doubt of the reality of matter and of a material universe; and we may have thought the spiritual beyond our comprehension, if we admitted its existence at all.

But the moment we commenced the study of Christian Science understandingly, our eyes began to be opened, for we were forced to reason, not from the standpoint of material sense, but from the absolute truth about God, as revealed by spiritual sense. We had to admit God's allness, the fact that He is infinite Spirit, perfect Mind, and to base our reasoning regarding creation on these fundamental truths. It was as if we

had been invited to lift our thought above the earth, even beyond the planets and the stars, and to focus it in the realm of Spirit.

What, then, is the nature of God's creation? It cannot possibly be material, since God is infinite Spirit. It must therefore be spiritual, consisting entirely of spiritual ideas. On page 331 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes of God and His creation: "The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality nor existence except the divine Mind and His ideas."

There are several very important aspects of God's creation, the real creation of ideas, which may be considered. First, as has just been said, it is spiritual in its nature; it partakes not in the least of materiality. Secondly, since it is Mind's compound idea it coexists with God, being in consequence continually governed and protected by perfect intelligence. And the fact that creation is co-existent with God shows that it never had a beginning and never will have an end, because God Himself is eternal. Thirdly, creation is perfect. It could not be otherwise, since its Principle or cause is perfect. What follows from the fact that creation is perfect? That it will never change,

never decay. The real spiritual creation of ideas—God's creation—is complete, and remains complete, as God's expression. Being the perfect reflection of infinite Mind, nothing can be added to it and nothing can be taken from it.

Christian Science reveals many wonderful spiritual truths to us, but none is more wonderful than the truth about the real man. Man, writes our Leader, is "the compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (Science and Health, p. 591). And since man is "the compound idea of infinite Spirit," he must reflect or express all true or right ideas. Mrs. Eddy says also (*ibid.*, pp. 502, 503): "There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected."

When we think of the revelation of God and His creation, which Christian Science has brought us, we bow our heads in reverence and adoration. With the "four and twenty elders" we exclaim (Revelation 4:11), "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

The question may be raised, After what has been said above, how is one to regard the material creation, the creation in which mortals believe and for the existence of which the material senses argue? Christian Science declares, in reply, that because God's spiritual creation is the only real creation, the material sense of creation is false, unreal, supposititious. While this is true, it would, however, be unwise, as Mrs. Eddy

points out on page 87 of "Miscellaneous Writings," to "label beauty nothing." Far better it is to receive through it a promise of the coming to human consciousness of the real spiritual universe, to see it as hinting at that which is known to spiritual sense alone—spiritual reality.

God and His expression, the spiritual creation, alone exist. There is therefore only one real power, one real presence, one real substance. This truth rules out the belief that there is real material power, presence, or substance. Moreover, it denies that any derivative of matter can be real. Thus, disease has no real presence; no reality. Here is indicated the method of handling the belief of disease in Christian Science. There is one creation, spiritual and perfect. Matter, with all that appears to relate thereto, is unreal, not being part of God's creation. As this is realized the false material concept is destroyed, the true concept of harmony and health taking its place. In a similar way, through spiritual understanding, all erroneous beliefs may be overcome.

How can we learn more of the real creation? We must overcome material sense through spiritual sense, which is God-given. We must cultivate purity, the state of consciousness which knows not evil but is cognizant of spiritual good alone—purity which enables us to see or apprehend the perfect ideas of God. In the degree that our thought is pure and loving we are receptive to spiritual ideas, those ideas which constitute God's creation. And when spiritual sense, the only real sense of man, has come fully into its own, all false material beliefs will have vanished and spiritual reality have become our perpetual consciousness.

DUNCAN SINCLAIR

IS LIFE WORTH LIVING?

THE answer to the heart's question whether life is worth living varies in veracity and value according to the individual outlook. When circumstances appear to favor the human sense of happiness and prosperity, life is thought of as well worth living, and strenuous efforts are made to get the most out of it. Yet not infrequently there is an undertow of fear lest one's possessions and happiness be taken from one by untoward circumstances. The individual who is uncertain of his anchorage knows little of abiding peace.

By contrast, the more serious-minded human type, inclined to severe self-discipline and censorship, looks for happiness in the unknown sphere sometimes termed "the hereafter," and for the present feels that life is "of few days, and full of trouble." In spite of his conscientious desire to live rightly, this one also misses the abiding peace which marks the presence of spiritual understanding.

Both to the seeker after surface happiness and to the joyless disciplinarian, Christian Science brings the assurance that life is worth living, and explains how this may be proved. One who is drawn to the study of this Science through some specific need, or else because of an undefined dissatisfaction with life, soon discovers that the quality of his thinking determines the quality of his living. He gains a new sense of values, and by sure degrees finds the old false pleasures, apprehensions, and depression yielding to joy and quietness of heart born of clearer vision.

In her Message to The Mother Church for 1902 Mrs. Eddy writes

(p. 17), "Happiness consists in being and in doing good; only what God gives, and what we give ourselves and others through His tenure, confers happiness: conscious worth satisfies the hungry heart, and nothing else can." This "conscious worth" is not Pharisaical, but spiritual. Happiness shines forth in the life alight with universal love, and lends its glow to human circumstances, rightly appraised.

The active Christian Scientist uses his knowledge of the power of God to relieve himself and his fellows from sin and want, disease and despair. He ceases to look pessimistically on life because he is increasing his expression of divine Love, and thereby adding to his usefulness. In "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes (p. 258), "Nothing is worthy the name of religion save one lowly offering—love." Whoever reflects divine Love and demonstrates its healing and regenerating power finds life fruitful and joyful. So real does the power of divine Principle become to him that the belief in obdurate evil, which of all human beliefs is the most disheartening, begins to fade out before the spiritual light which is flooding his consciousness. So engrossed does he become in finding out and proving the real value of life for himself and others that no day is long enough or fruitful enough to satisfy his heavenly aspirations.

To the Christian Scientist life is worth living because he is in a measure proving that Life is God, divine Principle, and that the life of man, governed by divine Principle, is inseparable from righteousness, health,

and joyfulness. In the well-spent life the evidence is multiplying that each individual is destined to press on to the complete and harmonious expression of his God-given identity.

Christian Science is more than a religion in the doctrinal sense of the word. It is Science to be demonstrated with increasing accuracy, power, and peace. Whoever sets himself to understand God as omnipresent, immutable, and all-powerful good, for the first time learns something of his own true nature. For the first time he apprehends the beauty and dominion of true living.

As the years go on, the Christian Scientist feels that he must demonstrate this Science more decisively, unflinchingly, and authoritatively. With this high aim before him, he may seem to encounter many conflicts, many temptations. Occasionally he may even believe himself weary with the effort to maintain his true thinking and true loving in the midst of what appears to be a "faithless and perverse generation." He may lapse into a state of unrelieved seriousness and labored personal effort. In that case, is he not forgetting that "the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ"?

First in importance is the need of enjoying life by understanding that Life is God. To understand God is to manifest calm spiritual dominion over the discord, which is forever unrelated to God, to man, and the perfect spiritual creation. One who seems to have grown heavy-hearted will regain true lightness of heart by persistently reminding himself that "God saw every thing that he had

made, and, behold, it was very good." The pure gold of spiritual achievement is not minted from personal effort, but from holding with rejoicing to the God-bestowed perfection which is natural to man. Though never relaxing his mental vigilance, the Christian Scientist loses the sense of effort and strain by admitting that all he is required to do is to reject the arguments of evil and abide by the fact of Truth's infinite harmony and power.

Spiritual inspiration is open to all. More and more does the spiritually inspired Christian Scientist rejoice in the unlabored beauty of spiritual reflection conveyed in these words of Paul: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." As his gratitude increases, his sense of labored effort decreases. And so he learns to meet the demands of divine Principle with spontaneous obedience, marveling anew at the power of God which is being proved on humanity's behalf through the understanding and practice of Christian Science. Many an active worker in this movement readily testifies that fruitage in healing and regeneration frequently seems far beyond any effort he has put forth to achieve them.

Thus is the dominion of divine Principle glorified in daily life. In "The First Church of Christ, Scientist, and Miscellany" we read (p. 166), "Religions may waste away, but the fittest survives; and so long as we have the right ideal, life is worth living and God takes care of our life."

VIOLET KER SEYMER

SUPREME BEING

ALL Christians agree that God is Supreme Being. Indeed, God is so generally acknowledged to be the supreme, infinite, governing power that we find part of the definition of God in Webster's International Dictionary to be, "The Supreme Being; the eternal and infinite Spirit, Creator and Sovereign of the universe."

Mary Baker Eddy, the Discoverer and Founder of Christian Science, says in "Science and Health with Key to the Scriptures" (p. 127), "Christian Science reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil." Christian Scientists, therefore, acknowledge the supremacy, the infinity, the oneness and allness of God, Spirit, Mind. They acknowledge God as Supreme Being, and they understand man and the universe to be the infinite spiritual expression, idea, or reflection of the Supreme Being.

Writing of the indivisibility of Being, God, on page 56 of "Retrospection and Introspection," Mrs. Eddy says: "Whatever diverges from the one divine Mind, or God,—or divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings,—is a misstatement of the unerring divine Principle of Science, which interrupts the meaning of the omnipotence, omniscience, and omnipresence of Spirit, and is of human instead of divine origin." And she continues on the same page: "All consciousness is Mind, and Mind is God. Hence there is but one Mind; and that one is the infinite good, supplying all Mind by the reflection, not the subdivision, of God." Therefore, it will be seen that one of the chief characteristics of Being is its indivisibility. Supreme Being is one

Mind, one Life, one Spirit, Soul, intelligence. The spiritual universe, including individual man, is the indivisible expression of Life or Being, and is inseparable from and one with its Principle. Nothing can come between Mind and its idea, Life and its expression, God and man. They are one in being. They constitute the unity, the infinity, of good.

Thus it is seen that man, as Mind's image, reflection, or expression, is at one with infinite Being. He has no Mind, consciousness, Life, or being apart from God. He reflects or expresses the oneness, the completeness, the perfection of being. Nothing can separate Being and its expression, man. The coexistence and unity of God and man, Principle and idea, are fundamental to the teachings of Christian Science and are in exact accord with the teachings of Jesus, who, speaking of his true selfhood, the spiritual idea, or Christ, said, "I and my Father are one." The Apostle Paul, also, must have discerned very clearly the unity or oneness of the spiritual selfhood of all men with eternal Life, Mind, God, for in his renowned sermon on Mars Hill, referring to "all nations of men," he declared that "they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being." Referring to these declarations of man's unity with God, our Leader says (Science and Health, p. 361), "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being."

Since God, Truth, Love, is immutable, it is obvious that man, His perfect likeness, is changeless. Life,

the source of all true being, does not change. Therefore, the infinite spiritual reflection, idea, or manifestation of Life, does not change, fluctuate, or vary. The expression or image of changeless Being is not subject to growth, adolescence, or maturity, nor is it condemned to change, deterioration, decay, or dissolution. Mind's idea, man, is the embodiment or expression of Mind's eternal, changeless perfection and of its uninterrupted, harmonious action. The changeless nature of being as the expression of God, immortal Life, as it is revealed in Christian Science, helps one to realize, here and now, a great and growing measure of security, health, happiness, and continued activity. This understanding is liberating, invigorating, strengthening, and encouraging unnumbered thousands who have become students of Christian Science.

All of the suffering and distress experienced by mortals is due to belief in separation from God. Mortals believe that they have a mind apart from divine Mind, capable of entertaining thoughts of evil. They believe that there is a body, other than the one infinite, universal embodiment of Mind's ideas, capable of manifesting the effects of sinful and

erroneous thinking. To this belief in existence separate from God, divine Mind, Supreme Being, may be attributed all the sin, the sickness, the lack, the inharmony, and the unhappiness that seem to be the common heritage of mortals.

These erroneous conditions can be corrected and mankind liberated from bondage to them only through the understanding which Christian Science gives that man, spiritual man, the only real man, is, always was, and always will be at one with his Maker—divine Truth, Life, Love. This is the understanding that Jesus had and that he demonstrated in healing sickness and in proving for all time the uninterrupted continuity of man's spiritual being. This is the understanding which has been made available to mankind in this age through the discovery of Christian Science. And this understanding of the unity of being will become clearer, and will be more generally demonstrated, "till," as the Apostle Paul says in his epistle to the Ephesians, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

GEORGE SHAW COOK



ITEMS OF INTEREST

[As published in the *Christian Science Sentinel*, August 14, 1937]

Occasionally reports are received that in some communities in the Field, literature distribution boxes give the appearance of being neglected, by being allowed to remain empty over long periods, or by allowing the literature to remain in the boxes after it has become soiled and untidy.

It is obvious that conditions of this sort should not prevail, even in a small way. Any container used for dispensing Christian Science literature should always be representative of Christian Science, and should reflect neatness and order.

The use of literature distribution boxes is, on the whole, proving to

be a very satisfactory method of dispensing our used literature. This method lends itself to orderly, dignified, systematic handling of the literature, and where it is handled properly it is effective in obtaining results.

It is usually conceded that a few boxes well cared for, accomplish more than several boxes poorly attended.

The interest which churches have in keeping their Reading Rooms attractive and orderly should also be exercised in keeping literature distribution boxes orderly and well cared for, and for much the same reasons.

Our Leader, Mary Baker Eddy, has said (Retrospection and Introspection, p. 87), "The poet's line, 'Order is heaven's first law,' is so eternally true, so axiomatic, that it has become a truism; and its wisdom is as obvious in religion and scholarship as in astronomy or mathematics."



[As published in the *Christian Science Sentinel*, September 4, 1937]

APPROVING AND COUNTERSIGNING APPLICATIONS

Approving the applications of those who are ready and desirous of uniting with The Mother Church is one of the privileges of every member of The Mother Church. Some members exercise this privilege frequently, others seldom. But all members should know what are the qualifications for membership. These are clearly set forth in Articles IV, V, and VI of the Manual of The Mother Church. To ascertain that applicants fulfill these qualifications, certain procedure has been established and is set forth in the circular of "Instructions to Applicants" which accompanies each application form. This circular has been thoughtfully prepared for the purpose of answering questions most frequently asked concerning membership, and of obviating mistakes sometimes made in filling out applications. Because the instruction circular has been thus prepared, compliance with the directions given therein lessens the work of the Clerk of The Mother Church and expedites the handling of the applications. It is therefore strongly recommended that applicants, approvers, and countersigners familiarize themselves with the contents of this circular.

Approvers and countersigners are reminded that the Manual of The Mother Church directs that an application must *not* be approved or countersigned before the applicant has signed the application in his own handwriting. (See Article V, Section 6.) Signatures are very important; they must be in the individuals' own handwriting and should indicate whether a woman is Miss or Mrs.; one given name must be written in full. Signatures must not be printed. The reason for the last requirement is that the individual's own signature on the application subsequently becomes legal evidence of membership.

Every application must conform to certain requirements. An applicant who is a pupil of an authorized teacher should use Form 1 of the application and secure the approval of his teacher. An applicant not having had class instruction in Christian Science with an authorized teacher should use Form 2 of the application. This form must be approved by a member of The Mother Church in good standing and countersigned by a member having the designation of C. S. B. or C. S. D. If the application is *approved* by a member having the designation of C. S. B. or C. S. D., no other signature is

required. The exceptions to these rules are found in the Church Manual, Article V, Section 4, and Article VII.

Sometimes teachers of Christian Science limit their approval and countersignature of applications to the pupils of their own Associations. This practice would tend to prevent many worthy Christian Scientists from uniting with The Mother Church. The Manual provides that teachers approve their own pupils, and they also have the privilege of directly approving applicants (except those who are pupils of another loyal teacher). Teachers and others qualified with the designation of C. S. B. or C. S. D. may also countersign applications which have been approved by members of The Mother Church in good standing, whether the approver is a pupil of another teacher or has not yet had class instruction. The Manual does not require that the countersigner be acquainted with the applicant. The general rule is that the approver vouches for the applicant and the countersigner vouches for the approver.

Our Leader has provided a simple, flexible, and efficient procedure for joining The Mother Church. It is usually possible for any Christian Scientist anywhere in the Field, no matter how isolated, to apply for and be accepted into The Mother Church if he can secure the necessary endorsement herein noted, and comply with the other requirements of the Manual. Briefly, those requirements are: That he be a good Christian; that he believe in the doctrines of Christian Science; that the Bible, together with "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy, be his only textbooks for self-instruction in Christian Science; that he be free from membership in other denominations, and that he subscribe to the Tenets and By-Laws of The Mother Church.



It is always cause for gratitude when two small branches of The Mother Church unite to form one harmonious body. We are doubly happy to announce two such unions.

The membership of Second Church of Christ, Scientist, Oshkosh, Wisconsin, accepted unanimously an invitation to unite with First Church, Oshkosh. The newly constituted church, in writing of the first united service held on July 4, 1937, describes it as "a beautiful service permeated with love and harmony."

A letter signed jointly by the clerks of First and Second Churches of Christ, Scientist, York, Pennsylvania, brings the glad tidings that these two branches have come together, holding services in the future at First Church, beginning with August 15.

Our Leader, Mary Baker Eddy, has said, "I am cheered and blessed when beholding Christian healing, unity among brethren, and love to God and man; this is my crown of rejoicing, for it demonstrates Christian Science" (The First Church of Christ, Scientist, and Miscellany, p. 274).



CORRECTION

August *Journal*, page 248: The words "are established as the foundation for" should be added at the end of the second column.

NOTICE

[As published in the *Christian Science Sentinel*, August 7, 1937]

In the circular which The Christian Science Board of Lectureship sent out in June last, to branch churches and societies, it is indicated that Mr. Bicknell Young, C. S. B., is assigned to lecture in Mexico during this lecture year. Inasmuch as this announcement is apparently open to misunderstanding, the following information is given.

The period during which Mr. Young has been assigned to lecture in Mexico is approximately one week, from February 16 to February 23, 1938. With the exception of this period, Mr. Young will be available during the lecture year for lectures in the United States and Canada.



ENGLISH-RUSSIAN EDITION OF "RUDIMENTAL DIVINE SCIENCE" AND "NO AND YES" NOW PUBLISHED

The Trustees under the Will of Mary Baker Eddy announce the publication of a translation of "Rudimental Divine Science" and "No and Yes" into the Russian language, in one volume with alternate pages of English and Russian, in a library edition uniform in size with the library editions of other writings by Mary Baker Eddy.

Printed on fine book paper, bound in light blue cloth, stamped in gold, single copy \$1.00; Reading Room price 90 cents.

Orders and remittances for this book should be sent to HARRY I. HUNT, Publishers' Agent, One, Norway Street, Boston, Massachusetts, U. S. A.



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

The next meeting of the Board for this purpose occurs November 5, 1937. Applications to be acted upon at that time should reach the Clerk by October 22, 1937. Applications received too late for the November admission will be placed on file for the June, 1938, admission. Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

It is over ten years since I expressed gratitude for Christian Science by way of our periodicals. I am happy to have this opportunity to give thanks again for Christian Science and to God for His loving care and protection during the sixteen years we have been privileged to study this wonderful truth. It is the greatest blessing that has come into our home. Every problem that we have had to meet has disappeared under the light of Truth, proving to us that if we are faithful and obedient, and do our part, God will do His. The greatest blessing has been the spiritual uplifting. When quite young I asked the question, "What is God?" and was told I should not ask such questions. I never found the answer until I began the study of Christian Science, and it was a great revelation to me to learn that God is Love, Life, Truth, and that He does not send sickness or discord to anyone. It was a great awakening, just like being in a new world. I had found the "pearl of great price," and I want to go on learning more of God who is Love, "who forgiveth all thine iniquities; who healeth all thy diseases."

The privilege of class instruction was a very helpful and happy experience. My taking some part in the Christian Science activities and belonging to The Mother Church and a branch church are among my many blessings. We are many miles from a church, but have services in our home every Sunday morning and Wednesday evening, and feel that we are a part of that great multitude

all over the world who are listening to the same Lesson-Sermon. We are grateful for the growth of our Cause here and everywhere.

I should like to express gratitude for our new Hymnal. It is a great treasure. Every line in the hymns contains a healing message. They are truly songs of deliverance. We are grateful for every activity of the Christian Science movement, especially the literature, with its messages of encouragement and enlightenment.

Our family has been protected from the so-called children's diseases. I should like to relate just a few healings. One of the children had a cyst on her eye and was told she would have to have it removed, but she turned to Science for help and in a short time the growth disappeared, leaving no mark whatever. At another time a member of the family was suffering from a severe form of nervous trouble and decided to go to a hospital and take baths and diet. After three weeks of that treatment this relative was no better, but rather had become worse, so decided to come home, much against the advice of those in charge. I had to sign a paper saying I was taking the patient out against their wishes; but the truth was able to meet every argument of error, and in a short time health was restored through the operation of the Word, proving to us again that Truth is more powerful than any other means or methods.

Over six years ago a little son was born to us at a time when friends thought it unwise for me to have

such an experience. Christian Science again brought me through all discordant beliefs, and the period was one of great joy and harmony.

The healings mentioned are only a few of our many blessings. I am very grateful also for the life of Mary Baker Eddy.—(Mrs.) *Annie E. Pedlar, Oxbow, Saskatchewan, Canada.*

For the help and protection which come to me through the daily study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and for many healings which have come to me at the church services and while working on the Distribution Committee, I am profoundly grateful.

Before I went to the committee meeting one day, my sight had become so impaired that it seemed almost necessary to say I could not work. However, by holding to the definition of "eyes" as given in the Glossary of Science and Health (p. 586), and by feeling a deep sense of gratitude for the readings which opened our work, I did the work without anyone knowing I was having difficulty. As I was about to leave the church, I found I could see clearly again, and I have had no more trouble from this difficulty.

Another healing was that of the fear of giving a testimony. After I awoke to the realization that it was my privilege and duty, as a church member, to give a testimony, there were many mortal mind arguments to silence. One by one these were silenced by knowing that God is the only presence; that we, as the children of God, can stand and testify to the power of God; that we are in the presence of the one Mind, not many minds; that we do not have to

be where we are not known, but can stand in the presence of God wherever we are; that by giving we shall not only help another, but receive unspeakable joy and peace.

Healings of self-responsibility, weariness, and headache have been received while listening to Christian Science lectures.

Through the study of the textbook I have had many healings, one being the healing of a broken wrist. By the loving work of a Christian Science practitioner I have had healings of fear, self-condemnation, tonsillitis, influenza, and pains in the chest, accompanied by such weakness that it seemed as though I was about to pass on. A shortened limb was made normal in two treatments, and a truer understanding of substance and supply has been gained.

A great sense of gratitude is felt for the loving work of all who are helping to spread the truth, especially for that of the Board of Directors of The Mother Church and the Bible Lesson Committee, for church membership and class instruction from one of Mrs. Eddy's loyal students, and for the privilege of serving the Cause of Christian Science.—(Mrs.) *Ruth H. Estabrooks, West Hartford, Connecticut.*

It is with sincere gratitude that I wish to tell of a wonderful healing which took place in August, 1932.

We had just purchased an eight-cylinder automobile, and my son, who was attending a party that evening, asked me if he could use it, and I gave my consent. While at the party, wishing to show his friends how nice the model was, he took them for a ride. During the ride the five young people were apparently overcome by fumes. Later it was explained that

possibly the gas from the exhaust pipe had gotten into the car. Some people who saw the machine said it was traveling at about sixty miles an hour. Not having a driver to guide it, the car ran into a lamp post and then into a large tree. The automobile was practically demolished, and the occupants were taken to a receiving hospital.

The hospital notified me at half past eleven in the evening. A Christian Science practitioner was called immediately, and she assured me that all I could possibly find was good and the presence of God.

The physicians at the receiving hospital advised me to take my son to the regular hospital, as he was much more seriously hurt than I seemed to understand. They stated that he had received internal injuries, which fact was substantiated to their satisfaction. However, he was taken home about three o'clock in the morning.

My son was having difficulty in breathing, and the roof of his mouth and his throat were injured, as well as his chest. Both legs were bruised. He suffered very little, as he did not regain consciousness until half past ten the next morning. The work in Science was continued, and by noon he was able to eat some ice cream. At three o'clock that afternoon my attention was attracted by the laughter of children on the front lawn, and upon investigating I found that they were playing "Follow the leader" and were turning somersaults. I got to the door just in time to see my son do the same thing. The healing had been complete. We felt we were treading on holy ground.

I should like also to tell of a healing that I had one day while in the office. This came during the period

commonly known as the depression. I was the only student of Christian Science in the office and felt a great sense of responsibility regarding the business. A very painful case of hemorrhoids developed, and one day the pain seemed unbearable, which caused me to turn unreservedly to God. While I was declaring the truth about man as God's idea and reflection, it came to me that my difficulty was due to a belief of pressure, a false sense of responsibility. Then it became clear to me that I felt responsible for our business, and as the only business is the activity of God, and there is only one God, it must be harmonious. It was not painful to reflect or express God, neither was there any responsibility attached to it, just a glorious, free, harmonious activity; and I was instantly healed. Needless to say, the business too was carried on successfully.

We are exceedingly grateful that the truth has been revealed to this age, and that we have the privilege of sharing its benefits.—(Mrs.) *Grace Spore, Los Angeles, California.*

[Original testimony in French]

I AM deeply grateful to Christian Science for all the benefits which I have received, in particular for the great privilege I have had in being able to attend the Sunday school for several years. There I received loving lessons which have helped me to understand and to put into practice the teachings given by our Leader, Mary Baker Eddy, in her wonderful book, "Science and Health with Key to the Scriptures."

Through the work of a practitioner I was healed of an eye trouble. When I found myself without employment the practitioner told me to pray with confidence, knowing that God had a

place for me, that I could not lack work. In a short time I found employment again, where I receive double the pay which I had before. Through the study of the Bible and Science and Health I have lost timidity and fear. I was sad and deeply discouraged; now I am joyful. I also have the great happiness of being a member of The Mother Church and of a branch church. I could never sufficiently express my gratitude to Christian Science for the good which it has brought me.—*(Miss) Gisèle Torcy, Livry-Gargan, Seine et Oise, France.*

THE joy and gratitude which spread through my very being when I recall the most remarkable healing I have received under Christian Science treatment, are beyond measure. When I was a young girl I was overcome with typhoid fever, and the aftermath was a condition within the body that was most deplorable. During the ensuing years doctors would be consulted and a course of treatment followed for a year or two, then dropped, as not the slightest improvement ever took place. Then an operation was endured at a hospital, but despite the most skillful work not one iota of change resulted. For more than twenty-five years this imperfect condition persisted.

When I began to study Christian Science it was not for physical healing, but because this religion transcended all the philosophies I had studied for a model of beautiful living. Twice I asked for treatment under Christian Science for this long-standing error, and though I thought I detected some improvement at one time, the trouble did not disappear. A third time I called on a practitioner, and then, suddenly, in one night, the healing took place. I went

to sleep as usual after devoutly reading my Bible and the Christian Science textbook, Science and Health by Mrs. Eddy. The next morning there was not a trace of the discordant condition. My body was in normal health and has remained so for the past five years.

I have experienced many other blessings through the application of Christian Science, and I have found that the quick denial of the power of any seeming evil, and the prompt substitution of thanks for the presence and power of divine Mind, bring the protection of our heavenly Father instantly—that Father whose glorious name is Love, and whose children everywhere cannot do otherwise than reflect their inheritance of loving-kindness.—*(Mrs.) Edith H. Johnson, Chicago, Illinois.*

I SHOULD like to express my gratitude for the mental corrections as well as physical healings I have had since coming into Christian Science. One of these mental corrections I should like to relate with the hope that it will reach someone who may be traveling the same mental road that I traveled.

Some time after taking up the study of Christian Science, in fact after I had received many benefits therefrom, I found through the reading of the periodicals that a sense of antagonism was developing because of the frequent use of Mrs. Eddy's name in the articles contained therein. At first this hardly attracted my attention, but as time went on this name appeared more conspicuous and I could not see just why it was there. The evil arguments that come to one at these testing times came to me seemingly with unusual logic. One of these arguments was that to leave this name entirely out of the

articles would not affect the truth contained therein in the least. This matter had become quite serious with me and I realized that something should be done, as I was not enjoying the articles as I had previously. One day while I was thinking this matter over the thought came to me: In Science there is a reason for everything. Then and there I decided that I must know the reason for this name being used so often.

In working out this problem I turned to the experience of the healing by Jesus of the man who was blind from birth, recorded in the ninth chapter of John. The Pharisees asked this man how his healing came about. He told them, but some of them did not believe that he was the man who was born blind, so they called his parents and questioned them. Being informed by them that this man was their son, and that he was of age and could speak for himself, they again turned to the son. They said to him, "Give God the praise: we know that this man [Jesus] is a sinner." At last the questioners were ready to accept this healing as coming from God, but they were not ready to accept the channel through which it came. Right here I received my healing. I saw that I had been endeavoring to receive the message of truth as given to us by Mrs. Eddy and reject the messenger. I found that this could not be done. I have never since had this feeling toward our Leader's name appearing in these articles. I am grateful for this correction.

I should like also to relate a physical healing which I had after taking up the study of Christian Science, and for which I am very grateful. For fourteen years I suffered from periodical attacks of indigestion,

which as time went on were becoming more severe and prolonged. I doctored for many years with medical doctors, but received no permanent relief. At times I became very much discouraged, as I felt there was no cure for this malady. Finally I gave up the doctors entirely, feeling that I was just as well off without them.

One day I met a very pleasant woman, who recommended Christian Science to me and gave me a little pamphlet on the promise that I would read it. This I did and found in it something I had never seen before. Thereupon I had a desire to know what Christian Science is. I borrowed the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and later purchased a copy, and through a careful study of this book, and without the aid of a practitioner, I was completely healed. It is hard for me to describe the wonderful sensations that would well up in me while studying this book and cause me almost to laugh aloud as a result of the truth dawning upon human consciousness. So often the thought would come to me: Why have we not seen this long ago?

On pages 388 and 389 of her textbook Mrs. Eddy says: "If mortals think that food disturbs the harmonious functions of mind and body, either the food or this thought must be dispensed with, for the penalty is coupled with the belief." Heretofore I had been striving to dispense with the food. At this point I cast my net on the right side and dispensed with the belief.

I am very grateful for this invariable truth and grateful to Mrs. Eddy for her purity and sincerity, also for her love for God and humanity

which caused her to labor so long and faithfully that she might give this truth to the world. I am also grateful for membership in The Mother Church, for activity in a branch church, and for class instruction.—*Elbert L. Gentry, Denver, Colorado.*

It is a privilege to affirm that the testimony of my husband is absolutely correct.

This healing and also a healing of influenza in one night which he experienced, caused me to take up the study of Christian Science, whereas before I was bitterly opposed to it. Since then I have had many reasons to be grateful for this Science. I too am grateful for class instruction from the same teacher my husband had. Science has helped me mentally and physically and has also enabled me to help others.—(*Mrs.*) *Ina Palmer Gentry.*

For four years prior to coming into Christian Science I suffered with neuritis in my right arm to such an extent that I could hardly raise my arm or put my hand to my head. I went from doctor to doctor but received no lasting benefit. Finally my employers suggested that I have the most eminent surgeon in our city see what he could do. After examining me carefully he said I did not need a surgeon, but a thorough treatment from a medical practitioner. I followed his advice and went to one of the leading physicians in our city. This physician held out no hope of my ever getting well, but instead told me that this condition would lead to paralysis. I replied that God never intended that I should be paralyzed. He gave me a prescription containing very strong drugs designed to relieve

pain temporarily. I took this drug regularly about four times a day, as it was necessary for me to do so. In addition, I wore a rubber bandage on my right arm continuously, as I am a bookkeeper and use my right arm constantly. With all of this the condition continued to grow worse.

At last, in the early spring of 1914, I went to live in the home of a friend who had recently become interested in Christian Science. She knew of my condition and that I was not unfriendly to Christian Science. She said that she wanted to help me, and I gratefully consented. In about three months I suddenly realized one morning that I was free from pain, and that my right arm was as good as my left. I went to my friend with tears of gratitude streaming down my face. My next thought was to know something of this religion that had healed me.

I shall never cease to be grateful to this friend for the beautiful healing work and to the practitioner who, having before guided the footsteps of my friend, now guided me in the study of the Bible and the writings by our Leader, Mary Baker Eddy.

Since that time I have had many healings in Christian Science of so-called diseases—such as sick headaches, to which I had been subject all my life, chronic appendicitis, influenza, sprained ankles, and other difficulties.

Up to the time of my coming into Christian Science, the Bible was practically a closed book. While I was a member of an orthodox church, I knew hardly anything about God or how to pray. I am grateful to Mrs. Eddy for giving Christian Science to the world, and for the textbook, "Science and Health with Key to the Scriptures." It is through the study

of this book and of the Bible that I am beginning to know something about God and His blessed Son, Christ Jesus. I am especially grateful for the Sunday school, for all the activities of The Mother Church, for the periodicals, for membership in The Mother Church and a branch church, and for class instruction.—*(Miss) Alma Williams, Jacksonville, Florida.*

I FIRST became interested in Christian Science in 1916, through a friend whose husband was at the war, and who, in spite of this, seemed always happy and cheerful about him. I began to wonder how she could be like that, and after a little time she lent me "Science and Health with Key to the Scriptures" by Mary Baker Eddy. When I had read it through I felt so much better physically and mentally—for I was unhappy at the time—that I went on studying, and gradually began to apply what little I knew to physical problems, with what seemed to me surprising results.

The first outstanding healing I received was of influenza. During the epidemic at that time I was doing war work in the bank in my home town. With the help of a practitioner I was completely healed of this disease in five days, and was back at work quite well. The rest of the staff were absent for three or four weeks with the same trouble. I was able to do the bank work till the war was over, without missing any other time on account of illness, although I had been told by a specialist when a child that I should never take up an indoor occupation. This and many other so-called laws of materia medica have been proved false since that time, and I am grateful for a better understanding of health as spiritual wholeness and not a physical condition. This

has been manifested in continued good health for many years, and the speedy overcoming of threatening symptoms in many instances—often with only the help of our textbook, Science and Health by Mrs. Eddy.

I have been freed of fear of infection, of a tendency to take cold, of bad temper, and of many other errors, including a habit of criticism of others, which I am most thankful to say has been replaced by a feeling of love. I am grateful for the physical healings, for they are proofs that Christian Science is indeed the truth that makes free. But I am even more grateful for the spiritual peace and joy that come through the clearer understanding of God which Christian Science gives us in increasing measure.

When my mother passed on very suddenly, I realized the power of Truth and Love in the words of our Leader on page 266 of Science and Health, "This seeming vacuum is already filled with divine Love." This lifted me above all grief, so that I was able naturally and cheerfully to carry on my work as First Reader in a Christian Science Society the very next Sunday, and I felt very thankful for the help this work was to me and the proof that nothing could interfere with it.

For membership in The Mother Church, and in a branch church ten miles away for three years, before a branch society was formed in my own district, and for the joy and privilege of working in the latter from the start, I am deeply grateful; and last, though anything but least, for the inestimable privilege of class instruction and for the great joy that the unfoldment of Truth, which this brings, has been and still is to me. Truly, as Mrs. Eddy writes in "The First Church of Christ, Scientist, and

Miscellany" (p. 202), "The way is narrow at first, but it expands as we walk in it."

I can never express my love and gratitude to our Leader for her inspired life and writings and for her love for humanity. My desire is humbly to reflect the Love which is God, infinite good, and help others through this great truth which is blessing and healing the world.—(*Miss*) *Dorothy Mary E. Gardom, Reigate, Surrey, England.*

EVERY earnest student of Christian Science is continually grateful for the innumerable proofs that Christian Science heals.

I had a healing experience which brought a wonderful lesson. After I reached the bottom of a stairway I slipped on a small rug. My right foot was doubled back under me, and the ankle bone was dislocated. A member of the family hurried to my assistance. I asked to be left alone but to have the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, brought to me. I turned to page 393 and read this comforting assurance: "Have no fear that matter can ache, swell, and be inflamed as a result of a law of any kind." Then the inspiring thought came that there is no law governing matter, because matter is nothing, a mere illusion of the carnal mind. The only law is the law of God governing the spiritual man. This being true, I was upheld by that law and could not fall. If the body chose to fall it could not take me, my thought, with it; for thought is in Mind, "in the secret place of the most High." In fifteen or twenty minutes I was able to get up and walk the length of the room to a chair, where I continued rejoicing in

the truth. Later I helped to serve the dinner. When my son saw the protruding bone he was disturbed about it. I reminded him that Christian Science teaches us not to look to body but to look for the manifestation of Love. There was no more anxiety. Later in the evening, the bone went back into place. The next morning the broken flesh was nearly healed. Before the day was over the entire condition had responded to the law of harmony. I am most grateful for the lesson that came with the experience. There came a clear realization that I had God-given authority always to refuse to follow the body should it choose to stray into the mire of limitation, lack, and fear. It is man's privilege to identify himself with the government of Mind. This never fails to bring harmonious results.

My daughter experienced a healing through spiritual means. For nearly a year there had existed a condition which resembled a head cold. This caused annoyance but not much distress. Later, however, this was accompanied by headache and dizziness. She had been working on the problem up to her highest understanding, but, when it became apparent that there was a growth on the inside of the nostril which made breathing difficult, she felt she must ask for help. Treatment was begun. The truth found on page 162 of Science and Health was affirmed and reaffirmed: "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies." Within a week a wonderful healing took place. A cartilaginous growth nearly two inches long came away. She was free.

More recently my son was suffering from an attack of acute indiges-

tion, accompanied by a severe headache. He had been very ill all day. In the evening he asked if I would stay with him instead of going to the Wednesday evening testimony meeting. I explained to him that no good could come to him through a mortal mind argument which would try to keep me out of my place. God was with him, loving and taking care of His child, and he could not lack any good thing. Some time later he got out of bed saying he would go to church with me. He fainted while dressing, however, and again went to bed. The claim of another power and presence calling itself sickness and weakness was rebuked and God's power and presence were affirmed. He then arose, dressed, and accompanied me to church. The readings from the desk were especially impressive. They brought forth the message of dominion as found in the story of the three Hebrew captives.

The healing came during the service, for which we were deeply grateful, but most especially grateful that again it had been proved that "the Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (*ibid.*, p. 583).

We have had many healings in our home, including those of broken bones, pneumonia, smallpox, blood poisoning, and other inharmonious conditions. We are grateful for these healings. We thank God that through the selfless, unfaltering, loving work of our beloved Leader there has come to this age a workable, provable religion of Love. I am deeply grateful

for membership in The Mother Church, for activity in a branch church, and for the abundant blessings constantly coming to me as a result of class instruction.—(Mrs.) *Edith Bailey, Oklahoma City, Oklahoma.*

[Original testimony in German]

WITH a grateful heart I should like to testify to the healing of our small daughter through Christian Science treatment, a healing which took place about four years ago. This healing revealed to me for the first time the real meaning of divine Love and God's ever-present help, and thus I gained the spiritual understanding of God and His idea, spiritual man.

I had not known of Christian Science for very long when our daughter—then not quite two years old—was healed of severe burns. While I was cooking, a pot of boiling water was knocked off the oil stove, and the child, who was playing in the kitchen, was scalded all over her back and head. My understanding at that time was so slight that I allowed thoughts of fear to creep in, and I had a Christian Scientist called who lived near by. She calmed me and explained that God alone is our life. From a human point of view the child's life was in danger, and therefore, when my husband came home later we decided to telephone to a practitioner for help. She began work at once, and the child, who had been crying until then, became quiet and went to sleep. When she woke up she seemed to have no more pain, for she calmly let someone dress her and she played the whole afternoon in her room. Also, during the following day she did not cry once, and the burns were noticeably

healed. In a week there was practically no evidence of the burn.

Human words cannot sufficiently express my thanks for God's wonderful help and for the understanding that has been given me through Mrs. Eddy's clarifying and illuminating writings, as well as for the loving work of the practitioner.—(Mrs.) *Lina Hagert, Quilmes, F.C.S., Argentina, South America.*

WITH a deep sense of gratitude I desire to express my joy and thanks for what Christian Science has done and is doing for my family and me.

Over two years ago we were told by physicians that they could do nothing further for a small daughter, who had been under the care of doctors and specialists for five and a half years for an aggravated form of asthma, and that the case was hopeless. At the recommendation of a member of the family, who was not a Christian Scientist at that time, we consented to call a practitioner for aid. The day that the practitioner first called, the little girl had been given three injections of a drug, supposedly a powerful heart stimulant, and the doctor feared to give her more, although that which he had already administered had failed to bring relief. The child had not slept for three nights. A treatment was given by the practitioner and she slept quietly all night. In two days she was playing out of doors and went to Sunday school. Improvement continued rapidly. This was a wonderful healing, for there were many fears to be overcome, such as the fear of food, the fear of atmosphere and weather, and the fear of dust and pollen. We were also told that the removal of the child's adenoids and tonsils was im-

perative, but this condition was met and overcome very quickly through Christian Science treatment.

Because of this healing my wife and I have been led to join The Mother Church and a branch church. The child and her brother and sister have become regular attendants at the Sunday school, and three other members of the family are regularly attending a branch church and applying Christian Science to their own lives. One has had a beautiful healing of sores seemingly due to the work he is engaged in. This condition had persisted for years, but is now healed and he continues to work at the same occupation.

While studying our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was instantaneously healed of the smoking habit of seventeen years' standing. Since our first experience we have had many healings of various sorts, mental and physical, among which was the laying aside of glasses worn for some years.

For all these healings I am sincerely grateful, but more than this I am sincerely grateful for the peace, the love, and the harmony that have pervaded our home, for my church memberships, and for the privilege I have had of working for the Cause of Christian Science.—*C. Lewis Marshall, Rockville Centre, New York.*

I am happy to have this opportunity to corroborate my husband's testimony, and to express my gratitude for the many healings Christian Science has brought into our home. I am grateful for membership in The Mother Church and a branch church, and for an active part in church work.—(Mrs.) *Margaret Marshall.*